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A Weekly Record of its News its [illegible] its Thought

Vol. XVI. No. 3 Chicago, Saturday, April 15, 1893 Whole No. 752

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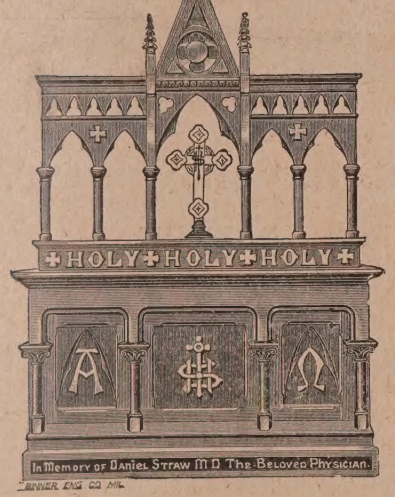

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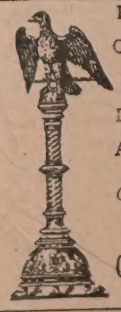

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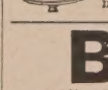

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Financial News

The most refreshing incident of the week in financial circles is the resignation of A. A. McLeod from the Philadelphia and Reading Railroad Co. His reason for resigning is frankly stated in his letter as a "belief that needed financial assistance will not be accorded to the company so long as I shall continue to occupy the positions of president and receiver." As the candor of this statement is the most creditable feature of his career in connection with the company, he is entitled to a just recognition of it. There is, however, no sympathy to be extended him. His downfall is due to personal ambition at the sacrifice of security-holders of the company, destruction of confidence in other properties and demoralization of values for a while in all directions. If he will also retire from the presidency of the New York and New England R. R. Co., and incidentally from public view, he will, at least, have served the purpose of warning other corporation officials, with tendencies similar to his own, that flagrant abuse of trusts are not so easily tolerated as in the days of Jay Gould and other railroad wreckers. The Reading Co. will now be supplied with $15,000,000 working capital by strong banking houses, and put on a solvent basis, and assure to the bond-holders some degree of safety.

The general market is quiet but firm. In the absence of any great activity, money continues easy, five per cent. being the average rate for the week. The April settlement of accounts seems to be less in vogue each year, and the customary spring drain of funds on the East for interior demands has been very imperceptible this month. About $2,000,000 gold was shipped to Europe in the early part of the week, which will be followed by further engagements in consequence of low rates for money.
C.

Financial

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The Living Church

Saturday, April 15, 1893

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News and Notes

A CORRESPONDENT explains the anomaly of a married Roman priest in this country, referred to in our columns, and confirms our conjecture that he was received from the Eastern Church. He sends also a clipping relating to a married Greek priest who has a congregation in Trenton, N. J., and has recently been recognized by Bishop O'Farrell. His people are chiefly Slavs. At a recent conference of the archbishops the question of the recognition of these Greek priests was brought up, and it was decided to ask Rome to refuse them recognition here, and to send the celibate Basilian monks to minister to the Greeks in the United States.

Public Opinion, a journal well-known and valued, has a pleasant word to say for our Communion:

A good showing is made by the so-called Protestant Episcopal Church in the United States. Over 4,000 clergy, 500,000 communicants, and nearly 2,000,000 baptisms, over 100,000 confirmed, this is a very fair result in the way of increase during the year. Besides, there are nearly 500 candidates for Holy Orders, and the records show an incease of income amounting to $2,000,000. The general growth of the Church far exceeds proportionately that of the population at large, or of any other religious section of it in particular. It looks like the "Church of the Future."

"TIMES CHANGE and we change with them," is an axiom verified in the following clipping from *The Universal Magazine* for 1786, which, we think, our readers will note with interest:

In November last, the Rev. Dr. Seabury, a D.D. of Oxford, formerly a persecuted American missionary, after having applied in vain to the English bench of Bishops, with the most honorable credentials, was consecrated Bishop of Connecticut *in partibus infidelium*, by the Episcopal College at Aberdeen, or in other words, the five non-juring Scotch prelates, who have regularly kept up and continued their succession in that kingdom ever since Episcopacy was abolished. This event, productive as it must be of important consequences, strange to say, has never been mentioned in any of our papers. Whether this first American prelate will apply or not, and with what success for the large sums bequeathed by Archbishops Tenison and Secker, and Bishop Benson, towards the establishment and support of Episcopacy of that continent, time must show."

AN ENGLISH BISHOP, it is reported, has announced that he will not ordain candidates for Holy Orders who are over thirty years old, "except in very special and extraordinary cases." He must be a wise man if he can determine, with reasonable certainty, what are "special and extraordinary cases;" and he must take little account of Church history, if he does not recall the fact that in nearly every age, men who have devoted themselves to the Church in middle life have been among her most useful and distinguished ministers. We have in mind an extraordinary case. The Rev. Joshua V. Himes was confirmed and ordained after he had passed the limit of three-score years and ten. He has been doing good missionary work in Dakota for nearly fifteen years, and at the age of eighty-five is still at his post on the frontier.

THE earliest possible day for Easter is the 22nd of March; it fell on that day in 1818—for the first time in 200 years. One object in arranging the calendar moon was that Easter might never fall on the same day as the Jewish Passover. It did occur, however, in 1850, on the 14th day of April; in 1825, on the 3d day of April, and it will do so again in 1923, on the 1st of April; in 1927, on the 17th of April; and in 1981, on the 18th of April. The Jewish festival usually occurs in Passion week in Lent, and never before the 29th of March or the 25th of April. On the other hand, the Christian festival is never before the 22d of March or after the 15th of April. In 1913 Easter will fall on the 22d of March, as it did in 1845 and 1856. The latest Easter occurred in 1886, the 25th of April, and it will not fall on that date again until 1943.

"I WISH to give myself the pleasure of expressing my admiration of the design of the first page of your Easter issue—beautiful in appearance as it is in teaching." So writes a rector in Illinois. A friend in New York writes: "I have heard your Easter number highly spoken of, by my rector and others." *Per contra*, we have received the following from Connecticut: "As to the cover, have you not been corrupted by the evil example of the pictorial weekly magazine, *The* ———? It is all very well for the illustrated papers which depend upon pictures as their staple, but do you think your clerical subscribers care a half-pence for the showy cover on Christmas and Easter? How would the English *Guardian* look in such a dress?" Well, sometimes we don't know what to "think."

AT ONE TIME Drs. Onderdonk, Wainwright, and Schroeder, were the three chief preachers in Trinity parish, and a witty layman undertook to give the style of the dogmatic Onderdonk, flowery Schroeder, and courtly Wainwright, as exemplified in brief sermons on the text: "Two beans and two beans make four beans," somewhat as follows: Dr. Onderdonk: "The Church in her wisdom has decreed that if two beans be added unto two beans, the product shall be four beans; and if any self-sufficient mortal shall presume to question this conclusion of the law and the prophets, together with the canons, let him be *anathema maranatha*." Dr. Schroeder, after enunciating his text, was supposed to wake at sunrise, wander into the dewy fields, and pluck one pearly bean after another, and finally go into ecstasies over the quartette of shining beauties which he held in his hand. But the point of the satire was reached in Dr. Wainwright's case, who was made to say: "It has generally been conceded, and nowhere that I know of denied, that if two beans be added unto two beans, their product shall be four beans. But if there be in this intelligent and enlightened audience any who may venture to have conscientious doubts upon the subject, far be it from me, my brethren, to interfere with such a person's honest convictions."

IN THE death of Bishop Kip (April 6th), the Church has lost a distinguished prelate, a learned writer, a lovable man. Cultivated, refined, sensitive, he was called from the environment most congenial to his nature and apparently best suited for the employment of his gifts and graces, to the bishopric of the worst and wildest region of the country. From a human point of view, it was the sacrifice of a good man and the hindrance of a good work. But God knows best. For a time, perhaps, the episcopate of California might have been better served by a more rugged and aggressive personality. But God's purposes are not "for a time." The foundations of a great empire were to be laid, and the work was well begun when Bishop Kip landed in San Francisco "on that beautiful Sunday morning" in January, 1854. He went as an apostle to a people almost without religion and almost without law, outside of the one city and centre to which the Golden Gate was then the only entrance. But that country and that city on the far coast of the Pacific, had a mission in the great world-movement of Christian civilization; and in this mission was needed the influence of just such a man as Bishop Kip. The mere presence of his refined, gentle, and intellectual personality in the conspicuous position of a bishop, could not fail to be a power for good. California owes to Bishop Kip more, probably, than the present generation can understand.

WILLIAM INGRAHAM KIP, S. T. D., LL. D., was born in New York City, Oct. 3, 1811. He graduated at Yale College, 1831. After studying law for a time, he entered upon a theological course at the Virginia Seminary, and graduated at the General Seminary, New York, in 1835. The same year he was ordained deacon and priest. His first pastoral charge was at Morristown, N. Y.; he was next assistant minister of Grace church, New York; then rector of St. Paul's church, Albany, until his election to the episcopate in 1853. For four years he was a missionary bishop, in official designation, being elected diocesan bishop in 1857. His contributions to Church literature are many and valuable; "Double Witness of the Church," and "Early Days of my Episcopate," being the most worthy of note.

Brief Mention

The Vatican, says *The Church Standard*, is said to be just now one of the busiest counting-houses in the world. All available hands are employed in reckoning up the vast sums gathered into the pontifical net during the celebration of the Pope's Jubilee. Our English Duke of Norfolk must surely head the list of private subscribers, for he not only presented £75,000 from English donors only, but an envelope with the inscription, "To the Holy Father; from an English Catholic," and containing his personal gift of a cheque for £40,000. ———Owing to the exceptional demand in Uganda for supplies of Scriptures, the English Bible Society are about to issue new editions, prepared by the photo process, of each of the four Gospels and the Acts of the Apostles. The issue will amount to 25,000 copies in all. ———A Bill is pending in Hungary, to enforce civil marriage as preliminary to the religious ceremony. Under its provisions, clergy breaking the law will be punished for the first offence with a fine and temporary deprivation of income, and for the third with a year's imprisonment and expulsion from their benefices. There is likely to be serious trouble.———The amount of traffic which is carried on over the great lakes is not realized by the majority of people. Last year more tonnage, almost all of which originated in the United States, passed through the Sault Ste. Marie canal, and also through the Detroit river, than passed through the Suez canal. This tonnage is largely in excess of the tonnage of the Mississippi, and almost as great as the entire ocean tonnage of New York, Philadelphia, and Baltimore.———"No one who has ever heard the true story of the separations and breaking up of families among the Lutheran Scandanavians by proselytism," says *The Lutheran World*, "can help being pained that money should be raised in this country for such unseemly work. Many Methodists and many Congregationalists seriously protest against spending foreign mission money in the most thoroughly Christian countries in the world. A Lutheran who would by sickly cant approve the distraction of his own brethren is an object of profoundest commiseration."

New York City

At St. James' church, the Rev. Dr. C. B. Smith, rector, a choral festival was held on the evening of Low Sunday, when "The Daughter of Jairus" was rendered.

At the church of the Holy Trinity, the Rev. E. Walpole Warren, rector, a children's flower and fruit festival was held on the afternoon of Low Sunday.

An effort has just been made to increase the funds of St. John's Guild, for work among the sick and needy. The distinguished pianist, Paderewski, materially aided.

The 49th annual meeting of the Church Society for Seamen in the city and port of New York, was held at the parish building of Trinity chapel, on Easter Tuesday, in the afternoon.

Efforts are making to raise needed funds for the Working Girls' Guild of St. Mark's church, the Rev. Dr. Rylance, rector. The guild does a good work in a district of the city which is much crowded with working girls.

The number of persons confirmed recently by Bishop Potter, at St. Bartholomew's church, the Rev. Dr. Greer, rector, was 80. This church is to go through a process of elaborate and artistic decorations during the summer vacation.

At Calvary church, the Rev. Dr. Henry Y. Satterlee, rector, the Confirmation class numbered 34. At Calvary chapel the class presented numbered 57, of whom 5 were from Galilee mission.

At the church of the Holy Sepulchre, on Wednesday evening, April 12th, a special missionary meeting was held, at which addresses on missionary work in China were delivered by the Rev. Francis L. H. Pott, and his wife. The latter appeared in her Chinese costume.

The order of the Holy Cross has arranged for the holding of a summer school for the clergy at their house at Westminster, Md., in July next. Lectures will be given on Preaching, Casuistry, Liturgics, and Catechetical Teaching, by several well-known priests.

At the church of Zion and St. Timothy, the Rev. Henry Lubeck, rector, the annual service of the Guild of St. Elizabeth was held on the evening of Low Sunday. The rector preached the anniversary sermon. This organization accomplishes much good among the city institutions.

Of the Confirmation class just confirmed at St. George's church, to which reference has already been made in these columns, one was a Jew, one a Baptist, two French Protestants, three Unitarians, three Congregationalists, seven Methodists, 19 Romanists, 28 Presbyterians, 52 Lutherans, and the remainder—109, were educated in the Church.

With the Easter offering of $57,000 at St. Andrew's church, the Rev. Dr. Van De Water, rector, a total of more than $100,000 was contributed by the parish during the past year. Lenten congregations have been larger than ever, and growing interest has been shown especially in Sunday night services. The number confirmed on the evening of Good Friday was 150, including more males than females.

On Low Sunday was begun the Church Club course of lectures already announced in these columns, on the subject of the "Six Ecumenical Councils." Service was held in the afternoon at St. Thomas' church, the Rev. Dr. John W. Brown, rector, and the first of the lectures was delivered by the Rev. R. M. Benson, of the church of St. John the Evangelist, Boston, who took for his theme a general introduction to the course.

St. Augustine's chapel, of Trinity parish, is to have a new assistant, in the person of the Rev. Robert Harris, who has resigned the rectorship of St. Luke's church, South Glastonbury, Conn., in order to accept this appointment. All of the Easter services in St. Augustine's chapel were largely attended. Upon these great festivals, in a down-town parish like this, a pleasant sense of re-union is experienced, many of those who have been called away by removal to the upper parts of the city, coming to worship in their former Church home.

At the centennial celebration of Christ church on Easter Monday, the rector, the Rev. Dr. Jacob S. Shipman, after reviewing the history of the parish since 1793, introduced Bishop Potter, who made remarks in his usual happy manner. Other speakers were the Rev. Drs. Thomas Gallaudet, D. Parker Morgan, and Wm. R. Huntington. The church, which began far "down town," has passed through successive removals, and is now in a more flourishing condition in its new site than ever before. The new church building has undergone enlargement already, and other improvements are in progress.

The memorial lectern at the church of the Holy Trinity, the Rev. E. Walpole Warren, rector, is in the design of a pelican feeding its young, the well-known symbol of the Blessed Sacrament. As a departure from the eagle and angel patterns so widely adopted in the American Church, it is a novelty, and the credit of the design is due to the manufacturers, the Gorham Mfg. Co. The work is exquisitely executed in its details. Around it is an inscription in old Gothic letters: "To the glory of God and in loving memory of Jas. McCarter. Entered into rest, Jan. 4, 1893. Easter, 1893."

At Old Epiphany House, the Saturday sewing school has adjourned till November. At the closing exercises 200 pots of geraniums were distributed. New Prayer Books and hymnals, and many other articles of value, were awarded as prizes for regular attendance. The mothers' meetings began by Mrs. Morgan have now a regular attendance of 40 women. The work is thus far the preparing of emergency garments. As this work is purely charitable, the interest taken in it is especially gratifying. The relief department under Mr. Ward and Mr. Morgan continues to receive some 20 applications a day. Work has been found for many unemployed, and considerable pecuniary aid has been temporarily afforded. The only limit to this work seems to be the resources at disposal of the managers. Miss Brown, the acting deaconess, greatly needs further supplies of money and clothing for her important work. She has been much aided in caring for the sick by Dr. Damon, and by the Church Hospital and Dispensary. Religious services are well attended.

The new church edifice at the Sailor's Snug Harbor at New Brighton, Staten Island, was dedicated on Thursday in Easter week. The Rev. Arthur Sloane who has lately become minister in charge, made an address. The Rev. Dr. Morgan Dix preached the sermon. The new church is a handsome structure. It is designed after St. Michael's in Moscow, and is of the Ionic type. The front is a portico supported by white marble columns. The body of the church is in the shape of a Greek cross. There is a dome of marble, surmounted by a smaller dome, above which is a cross. The front portico is flanked by two towers, one intended as a belfry and the other as a clock tower. The interior has a seating capacity of 450, and the seats are made especially comfortable to accommodate the old "snugs." The work of construction has been going on for several years, and has cost $200,000.

At Trinity church, the Rev. Dr. Morgan Dix, rector, a feature of the Easter celebration was the presentation and use for the first time of a splendid jewelled processional crucifix. It was given by Miss Adele Kneeland and her sister, Mrs. H. W. Monroe, as a memorial of their mother. The Gorham Co. were the manufacturers, and turned out a fine piece of workmanship. For some time past a processional cross has been used, but this is the first use of a crucifix. The figure of the Christ is of oxidized silver, and on the head is a crown studded with jewels. The cross is of brass, gilded, and the staff is mahogany. The jewels used are rubies, topazes, and garnets. An extra number of altar lights were used Easter morning. The chimes had not ceased ringing when the great church was filled with a reverent congregation. The interior of the church was simply but beautifully decorated. Potted plants were placed on each side of the entrance to the chancel, and the lectern and prayer desks were festooned with flowers. On the front of the Astor reredos, stretching all across its width, was a bank of lilies and roses. The music which has already been detailed in these columns, was rendered grandly by the vested choir of 40 men and boys. The Rev. Dr. Dix was assisted by the Rev. Dr. Steele, and the Messrs. Hill and McGill. The new memorial bronze door in memory of John Jacob Astor, so long a vestryman of the parish, has just been successfully cast, and is about to be placed in the north portal. It is a gift from Mr. W. W. Astor, and is the work of Mr. J. M. Rhind of this city. As an artistic design it is one of the most original and beautiful of its kind in the world. Six scriptural subjects are treated with rare skill and suggestiveness. In the top of the arch is a figure of the *Pastor Bonum* with sheep about Him, and kneeling angels of rare grace on either side, holding a scroll on which is inscribed the words: "I am the door of the sheep." Each panel measures about two feet square. The door is six and a half feet wide, and 12 feet high. The most prominent feature is that of Christ in the tympanum. The whole design is massive, simple, and majestic. On Easter Even, Bishop Potter administered the rite of Confirmation to about 85 children and adults in this church.

At the children's Easter festival at St. George's church, the Rev. Dr. Wm. S. Rainsford, rector, each child carried home a blossoming plant in a flower pot. Within the church, the font, pulpit, and lectern, were embowered with lilies, and before the chancel was a mass of potted plants. In the back of the chancel, by an ingenious device, 1,700 plants stood in a vertical mass. On the right and left were great masses of geranium blossoms, and in the centre, hyacinths of varied colors. The number of persons who received the Blessed Sacrament at the early Celebration was 1,210, and at the High Celebration, 500. A large proportion of those who partook of the Sacrament were from the poorer classes in the community. The Easter special offering was for the seaside work of the parish at Rockaway Beach, and reached a large sum. A service especially for the administration of Holy Baptism was held immediately after the children's service. The effect of giving flowers to children in this parish, for several years past, is beginning to show itself in the multiplication of window gardens in the houses and tenements of the poor in the portion of the "East Side" near the church. The plants in these miniature gardens have almost all grown from the Easter flowers of St. George's. A class of 30 has been organized in the Men's Club, to study "first aid to the injured." Bandaging and the rudiments of minor surgery are being explained to the men. An entertainment for the fathers and mothers of the children attending the Sunday school and kindergarten in the Avenue A mission, was recently successfully carried out by kind friends who freely gave their services. The rooms were prettily decorated with flags and bunting, and refreshments were served to nearly 500 people. Through the kindness of the managers of the West Shore Railroad Co., St. George's will soon have at its special disposal a valuable property on Weehawken Heights across the Hudson river, within three-quarters of an hour's distance from the church. The grounds are peculiarly adapted for athletic games, and it is hoped that before the summer is over, a quarter-mile running track will be laid, a cricket ground arranged, and other improvements made. The ground is steadily increasing in value, a fact which will prevent the securing of a long lease, but the church will hold it for several years. The ground will be held by the church, and not by any one organization of the parish. The object is to afford a place for out-door athletics, and all the branches of church work among the young will be privileged to use the field. The whole matter of control of the improvements and the conduct of the field after improvements are completed, will be directly in the hands of a governing committee to be appointed by the rector.

Philadelphia

Easter Day came in the guise of early spring, and consequently immense congregations were in attendance at all the services. In the various churches the decorations were almost wholly confined to the chancels, and, in many instances, were of white flowers exclusively. Quite a number of churches, in addition to those which always have early Celebrations, wheeled into line on this occasion, and it is hoped they will in future retain this primitive and Catholic use. From 5:30 A. M., when the first oblation was offered at Zion, St. Jude's, and St. John Evangelist's, the divine liturgy was being said literally hundreds of times up to the noon hour in the more than five-score churches and chapels of the city and suburbs.

At the three Celebrations in St. James' church, the Rev. Jos. N. Blanchard, rector, over 600 received Holy Communion out of a membership of 700.

The silent people had their Easter celebration also, and the rector, the Rev. J. M. Koehler, was assisted in the services by the Rev. A. W. Mann, general missionary among the deaf-mutes in the middle western States.

At the church of the Ascension, the Rev. G. Woolsey Hodge, rector, a full orchestra, supplemented by the organ and a vested choir of 50 male voices, rendered Schubert's Mass in B♭. Bishop Talbot was the preacher at this service.

At St. Mark's, the Rev. Dr. A. G. Mortimer, rector, the superb male choir rendered the beautiful but rarely sung Mass in E♭, by Hummel, at the solemn High Celebration, under the direction of Minton Pyne, organist and choirmaster.

In the church of the Holy Trinity, the Rev. Dr. W. N. McVickar, rector, the offertory at the morning service amounted to $23,784, in response to an appeal for $40,000 to liquidate the balance outstanding on the new parish house. Dudley Buck's festival *Te Deum* was impressively rendered by the choir.

At the church of the Evangelists, the Rev. Dr. Henry R. Percival, rector, there was also a solemn High Celebration, the clergy wearing, for the first time, vestments of canary-colored silk, elaborately embroidered in gold. The service was Woodward in A; at the Communion, *O Salutaris*, a contralto solo by Wiegand, was given. At the Evensong, there was solemn Vespers, the altar being duly censed at the *Magnificat*.

Commencing on Monday in Easter week, notice has been given by the Rev. Dr. Henry R. Percival, rector of the church of the Evangelists, that there will be a second Celebration of the Holy Eucharist at 9 A.M., on all the lesser holy days which have special collects, epistles, and gospels provided for them. The daily Matins are at 7 A.M., followed by the service of Holy Communion at 7:30 A. M.

The first full choral Celebration of the day was given at 6 A. M., in the church of the Beloved Disciple, the Rev. Geo. R. Savage, rector, when the vested choir of men and boys, under the direction of Mr. Thos. Baines, choirmaster, F. D. Wheaton, organist, and assisted by an orchestra, rendered Field's Communion service in F, the offertorium being the *Gloria* from Mozart's 12th Mass. At the High Celebration, at a later hour, Eyre's service in E♭ was sung, the offertory anthem being the "Hallelujah chorus" from the "Messiah."

Ten-minute services for business men commencing on Easter Monday are given every week-day at St. Paul's mission church, the Rev. H. R. Fuller, priest in charge.

Confirmations are reported at the church of the Epiphany, 12; St. Stephen's, (including one from Grace church, Mt. Airy), 32; St. James', Walnut st., (including 2 from St. Paul's mission, and one from St. David's, Radnor), 53; Holy Trinity, (including one from the church of the Saviour), 43; Atonement, 12; Grace church, (including 2 from Grace mission chapel and 2 from St. Stephen's), 44; St. Mark's, Locust st., 52; Christ church chapel, 10; old Christ church, 19; All Saints, Moyamensing, 17; Transfiguration, (including one from St. James'), 8.

At the Snyder avenue mission church, (Holy Spirit), the Rev. Samuel H. Boyer, priest in charge, several gifts were received on Easter Day; two antique oak chancel chairs from

the infant class; handsome coverings for reading desk and lectern from class No 1 of the Sunday school, and a brass altar rest from a lady interested in the mission. At the mission church of St. John Chrysostom, the Rev. J. Sherlock, priest in charge, there were received a pulpit, font, and a fine dossel.

The annual report of the Woman's Auxiliary for this diocese has just been issued. The following is a general statement of the year's work: Domestic Committee, cash $3,266.47, 18 packages and 142 boxes, $16,466.33; Junior Auxiliary, money and boxes, $236; total, $19,968.80. Foreign Committee, cash, $2,445.66; three boxes, $81; total, $2,526.66. Indian's Hope, amount received, $3,419.07; 24 boxes valued at $2,272.04; total, $5,691.11. Freedmen's Committee, cash, $1,615.07; 43 boxes valued at $2,405.21; total, $4,020.28. The grand total for the year is $32,206.85.

In the afternoon, most of the churches were given up to Sunday school celebrations. At St. Andrew's, the Rev. Dr. W. F. Paddock, rector, the 70th anniversary of the Sunday schools was observed, where one of the features was the rendition of a carol, entitled, "*One, one Doysur, Knee Funshee*," by the Chinese school. At the church of the Saviour, the Rev. Dr. W. B. Bodine, rector, the floral decorations were very elaborate, and at the close of the children's services, the flowers and 500 eggs were taken to the Philadelphia Hospital and there distributed among the patients. Bishop Talbot addressed over 1,000 children at St. Simeon's memorial church, the Rev. Edgar Cope, rector. In the evening, at the church of the Nativity, the Rev. L. Caley, rector, Bishop Talbot made a brief address on the resurrection of our Lord, and then spoke of his work among the Indians in his far western missionary field.

Diocesan News

Chicago

Wm. E. McLaren, D.D., D. C. L., Bishop

At the church of the Redeemer, the Rev. F. B. Dunham, rector, the largest number of communicants as well as the largest congregations in the short life of this parish, were ministered to on Easter Day. There were two Celebrations, Matins, and Evensong, the last being the children's service and carol singing. The floral decorations were mainly memorials. The music led by the precentor, was largely congregational and at times really grand, it was accompanied by organ, orchestra, and piano under the direction of Harry Archambault. Henry T. Hart, precentor, sang the offertory solo. A handsome lectern, Bible, and white markers were presented as thank-offerings. The offertory at the various services amounted to about $2,000.

The Platte

Anson R. Graves, D.D., LL.D., Bishop

BISHOP GRAVES' VISITATIONS

APRIL

13. Wellfleet.
17. Gothenburg.
19. Lexington.
23. A. M., Holdrege; evening, Minden.
24. Farnum.
27. Bertrand.
30. A. M., Broken Bow; P. M., Mason City; evening, Ansley.
16. North Platte.
18. Cozad.
20. Elm Creek.
26. Elwood.
29. Merna.

MAY

14. A. M., Ewing; evening, Atkinson.
16, 17, 18. Kennedy.
20. Fort Niobrara.
22. Johnstown.
24. O'Neil.
27—28. Long Pine.
19. Cody.
21. Valentine.
23. Bassett.
25—26. Butte.

This jurisdiction is in every sense a missionary district, only one parish in the jurisdiction is really self-supporting. One missionary cares for 13 missions, another has 11, others have 10, 9, 8, 6, and 5, respectively; only one has two stations. Several missionaries travel thousands of miles yearly. Most of the towns visited are small, containg one or two hundred people each. But the population is increasing, and in a few years will be more than doubled. It is very important, therefore, to occupy the ground early and to lay good foundations. The people are not wealthy, and contribute but little. The work must be supported by contributions from outside. Bishop Graves is an excellent business manager and makes a little money go a long way.

EWING.—This is a place of 350 population, and has been visited once a month for two years by the Rev. J. M. Bates, who lives at Valentine, 135 miles west, and who cares for 13 missions. During the last two years, three classes have been confirmed and 17 persons baptized. The services had all this time been held in old empty stores, etc. Last October, the Bishop and Mr. Bates offered to raise $200 apiece if the people would do as much. In response to this, $300 was raised, and the church was built and dedicated in January; $700 had been paid out and no debts incurred; $100 more is needed to finish painting and other things. The church will seat 100 persons. It is very encouraging to find that a good plain church can be built for so little money. Mr. Bates needs three more in his field.

RAVENNA.—This is a town of some 900 people, 50 miles from Broken Bow. There are three churches: a Methodist, a Congregational, and a Bohemian Roman Catholic. There is no pastor in any of them. The Christian people are so divided and out of concord, that no pastor can be found to take charge of the two Protestant congregations. Church-membership has become a by-word, and Christianity scandalized. The Rev. W. S. Sayres, of Broken Bow, recently visited the place and preached in the Congregational church on Church unity and brotherly love. The service was well gone through with, and with the sermon created an unusual degree of interest. The people are eager to have the service again, and the missionary will visit the place regularly. Prayer Books are needed here, as well as in four other missions under charge of the same missionary.

BROKEN BOW.—The debt on the church has been reduced from over $1,700 to $400 in less than three years. When the missionary took charge the church was about to be sold. A good congregation has been brought together, and the membership is now over 100. The town has a population of only about 1,600, but it is a very important centre; $400 is needed to extinguish the debt, $100 to paint the church. Pews are also needed. A chapter of the Daughters of the King has just been organized with ten members. A rectory is also needed, available houses being rare.

Indiana

David E. Knickerbacker, D. D., Bishop

On the 4th Sunday in Lent Bishop Knickerbacker made his annual visitation to Trinity church, Michigan City, the Rev. N. W. Heermans, rector. A vested choir of men, and boys, and women, 30 in number, had been introduced since the Bishop's last visit, and rendered the music acceptably. There was an early Celebration by the Bishop at 8 o'clock, and at 10:30, after a sermon by the Bishop, the rector presented a class of 16 for Confirmation. The rector has a fine school of 50 pupils in Barker Hall, adjoining the church, which he presides over himself, aided by two teachers. In the afternoon, accompanied by Mr. Heermans, the Bishop went to Laporte, and at the evening service preached and confirmed a class of six presented by the rector, the Rev. Walter Scott, and addressed them.

On Monday and Tuesday the Bishop, accompanied by the Rev. W. W. Raymond of Plymouth, visited Mr. Raymond's missions at Rochester and Kewanna, having service in St. Paul's church, Rochester, on Monday evening, and a celebration of the Holy Communion on Tuesday morning. Tuesday evening, service was held at Grand Army Hall, Kewanna, with a large attendance. One family of English Church people drove in on a stormy evening six miles from the country to attend this service. On Wednesday evening in St. Thomas' church, Plymouth, after Evening Prayer said by the rector, the Bishop preached, and confirmed a class of 15, and addressed them.

On the 5th Sunday in Lent the Bishop made his annual visitation to St. Paul's, Richmond, the Rev. J. Everist Cathell, rector. At 9:30 A.M. he addressed and catechized the Sunday school and received two to the roll of honor. At 10:30 the Bishop preached and confirmed a class of 28 and addressed them. The next evening in St. Paul's, Columbus, the Bishop preached and confirmed two persons presented by the missionary, the Rev. J. G. Miller.

Tuesday evening the Bishop visited Christ mission, Shelbyville, accompanied by the Rev. J. H. Ranger of Christ church, Indianapolis, who has the mission under his care, giving it a monthly week-day service.

On Wednesday evening in Greensburgh, at a cottage service, the Bishop preached and confirmed four young men who had been prepared by their mother, who took the greatest pleasure in presenting them for this holy rite.

On Friday evening, March 24th, there was a joint meeting of the three Indianapolis chapters of St. Andrew's Brotherhood in St. Paul's church. Papers on Sunday school work were read by Mr. A. B. Cofty of Grace cathedral, Mr. S. C. Haines of Christ church, and Mr. T. C. Moore of St. Paul's. There was a large attendance and much enthusiasm manifested. Steps were taken and a committee appointed to make arrangements for a State convention of Brotherhood men at Indianapolis on Whitsun Day and Whitsun Monday.

On Palm Sunday the Bishop made his annual visitation to St. Paul's parish, Indianapolis, the Rev. G. A. Carstensen, rector. Mr. Carstensen took charge of the parish the 1st of June last, and since that time has greatly improved its condition. He found it greatly discouraged, but he has infused into it new hope and strength. The congregations and interest have greatly increased. The very live chapter of St. Andrew's Brotherhood is proving an efficient aid. The Bishop preached and confirmed a class of 25. The offering for Diocesan Church Building Fund was $50. In the afternoon the Bishop visited and catechized the Sunday school and received eight to the roll of honor. The parish hoped at Easter to clear off a debt of $5,000 and then to work for a guild house.

Palm Sunday evening the Bishop visited St. George's mission, the Rev. John Brann in charge, and confirmed a class of 17. This mission is in the midst of a working population, has a large Sunday school, and is doing a good work.

PLYMOUTH.—St. Thomas' parish, now nearing a full two years of the rectorship of the Rev. W. W. Raymond, is in a prosperous state, with lively interest and good feeling. The Easter tide has been entered upon with gladsome remembrances and favorable auguries. The church was filled three times on Easter Day,—Salutation, 6 A. M.; Morning Prayer and the Holy Communion at 10:30; and the Sunday School Festival at 7 P. M. The plants and flowers were arranged in orderly profusion; the choir of twelve in clear voice, with the congregation in chorus of familiar parts; many participants in the Holy Eucharist, the number being increased by a recent Confirmation of 15, and the offerings liberal. The Sunday School offerings were presented by classes, with Scriptural passages rehearsed. More than a year ago 40 clear-print Bibles were purchased for the school and have been in constant use. From Septuagesima to Holy Week, on Friday evenings, the rectory has been filled with parishioners studying chosen topics under the guidance of the rector, with marked and increasing interest. The Bible heretofore on the lectern lacked the Apocrypha, and was much worn. The lessons on Easter Day were read from a copy of the very best English Imperial Bible (Cambridge) in purple morocco, presented by the Ladies' Parish Guild, "in memoriam—Mrs. Mary White Toan Buck," a beloved Church-woman recently deceased. The Altar Guild presented a complete set of white altar cloths and hangings nicely embroidered with their own hands; and also a beautiful polished brass altar desk, the first in use in the parish. The vestry presented a copy of the best bound new edition altar service, "In Memoriam, Arthur Laing Thomson," one of their number recently deceased. The day is very memorable for the "outward and visible," richly betokening the joyous "inward and spiritual."

Quincy

Alexander Burgess, S. T. D., LL. D., Bishop

Bishop Burgess visited Trinity church, Rock Island, on the 1st Sunday after Easter, and confirmed a class of 17, 11 men and boys and 6 girls, also preaching both morning and evening. On Easter, the first Celebration was at 6, Matins and second Celebration at 10; the special festival service of the two Sunday schools at 3; Evensong and sermon for Knights Templar at 7:30. The offerings for various purposes amounted to over $400.

CITY.—Before the sun shone over the city on Easter morning the bell of the cathedral was calling its members to services in commemoration of the queen of festivals. At 6:30 A. M., and 7:30 A. M., there were large congregations present to join in the Celebration of the Holy Communion, which was conducted by Bishop Burgess, and the Rev. W. H. Moore, dean of the cathedral. The decorations were very elaborate and exceedingly beautiful. At the mid-day service the cathedral was crowded; after Morning Prayer the Bishop confirmed a class of 17 persons. The Bishop preached a strong Easter sermon presenting the evidences of the resurrection and immortality in the most forcible manner. In the afternoon the flourishing Sunday school of the cathedral had its annual Easter festival, which was made particularly interesting by the singing of carols, awarding of medals and distribution of cards and Easter eggs. At the evening service there was a large attendance of the Knights Templar, El Aksa Commandry, and their families and friends. The knights contributed a large and handsome cross of roses to the decorations in the chancel, and their beautiful banner, with its red cross and inspiring motto, "In Hoc Signo Vinces," was placed near the lectern. The Rev. Mr. Moore preached the sermon. The music greatly contributed to the joyous worship of the day. The new organist and choirmaster, Prof. Fairchild, has been in the city for only two or three weeks and deserves the highest credit for the success he has achieved. In addition to the regular weekly cash contributions the special Easter offerings amounted to $10,600. Among the special offerings were a warranty deed to the lot adjoining the cathedral on the east, valued at $5,000; a pledge for $2,500 towards erecting a $4,000 building for a parsonage and church uses; a pledge for $2,000 on a fund to be made $4,000 for thoroughly renovating the cathedral. The Rev. W. H. Moore, who has been at the cathedral for only a few months, has accomplished wonders in stirring up his congregation, arousing a union and earnestness of effort that is highly flattering in promises for grand results. He has established an era of brighter things for the cathedral, and its friends are glad to hear of its peace and prosperity.

At an early hour the church of the Good Shepherd was well filled by a deeply interested congregation. The chancel and altar were beautifully decorated with lilies and the flowers of the season, and were brightly illuminated by the many burning lights. The Rev. Dr. Corbyn conducted the first services of the day, celebrating the Holy Communion, assisted by the Rev. W. F. Mayo. The choristers carried the music in a spirited manner and the services were very delightful. At a later hour in the morning there was a special service for the children, and at the 10:30 A. M. service a large congregation greatly enjoyed an especially elaborate service for the occasion. The rector, the Rev. W. F. Mayo, delivered a timely and fitting address, and the choir of men and boys, assisted by a special choir of young ladies, sang the choral service of J. Stainer in F. In the afternoon the chil

dren of the Sunday school received their annual Easter eggs and rendered the carols with a hearty good will. In the evening the songs of gladness accompanied by the strains of the organ were again sounded, and a stirring sermon was preached by the rector.

MOLINE.—The altar and floral decorations for the Easter services presented a very beautiful appearance. The fine artistic work on the altar cloth, lectern, and reading desk was the work of Mr. Frank Lundahl, of Moline. At the morning service the Rev. L. Sinclair baptized two young ladies. Mrs. Nason presented the Church with a rich white silk stole, which was worn by the rector on this occasion. At the close of the sermon the Rev. L. Sinclair read an Easter poem by Bishop Burgess.

Georgia

Cleland Kinlock Nelson, D. D., Bishop

The Bishop has recently confirmed 2 at Union chapel, Burnt Fort, 3 at Thomasville, 5 at Americus, where a rectory will soon be built, and where, under the new rector, the Rev. W. Woodson Walker, the work is prospering; 18 at Columbus, where a vested choir has been introduced, making the sixth in the diocese.

EPISCOPAL APPOINTMENTS

APRIL

14, 15, 16. St. Luke's, Hawkinsville.
17. Eastman.
23. Athens: a. m., Emmanuel; p. m., St. Mary's.
30. 9 a. m., Madison; 11 a. m., Greenesboro; 8 p. m., Washington,

MAY

1. 7 a. m.. Washington, Holy Communion.
6. Kingston.
7. Dalton.
8. Calhoun.
9. Cave Spring.
10. Cedartown.
11. Ascension, Cartersville.
14. Church of the Good Shepherd, Augusta.
16. a. m., Diocesan Conference, Marietta; p. m , Woman's Auxiliary of the Diocese.
17. Diocesan Convention, St. James' church, Marietta.
21. Confirmation at St. James.
28. Dahlonega.
29. Gainesville.

JUNE

4. Griffin.
5. Abbeville.
6. Cordele.
7. Tifton.
8. Valdosta.
9. a. m., DeWitt; p. m., Dawson.
11. St. Paul's church, Albany.

St. Mark's church, Brunswick, has added 15 feet to its length, built a new tower, repainted the building, and otherwise improved the property.

On Feb. 24 Bishop Nelson celebrated his Consecration anniversary in the cathedral, Atlanta. The Bishop preached an eloquent sermon, reviewing his work of the past year, which was followed by a celebration of the Holy Communion.

Bishop Nelson has decided on making his home in Atlanta, much to the delight of the Church people in that city.

Long Island.

Abram N. Littlejohn, D. D., LL. D., Bishop.

BROOKLYN.—All Saints' church, description of which was given in THE LIVING CHURCH last week, was opened for service on Easter Day, although not fully completed. An early Celebration with music was held at sunrise. At 11 o'clock came the especial festival service, at which the edifice was thronged to overflowing. The rector, the Rev. Melville Boyd, delivered an historical sermon, detailing the successive changes in the life and activities of the parish from its inception, Sept. 16, 1867. Already the income from pew rentals of the new church exceeds by $3,000 the utmost possible income from the old church. The beautiful building was again packed with people at the evening service, when the Sunday school celebrated the occasion, the Rev. Chas. H. Hall, D.D., of Holy Trinity church, making an address. All Saints', originally started in the fields, is now in the midst of one of the most desirable residence quarters of the city.

At the church of the Redeemer, a new memorial pulpit of carved black walnut, the gift of the rector, the Rev. C. Calvert Carter, and friends, was unveiled on Easter Day. It is so constructed as to enclose the old pulpit, a marble statue of Faith, which was presented at Christmas, 1877, by Mr. A. Arthur, in memory of his father. A handsome pendent lamp of brass, overhanging the pulpit, also brass candlesticks, seven for Vesper and two for Eucharistic lights, and a carved Litany fald stool of walnut wood, were other gifts first used on this occasion. They were made by R. Geissler. Under the active efforts of Mr. Carter, this parish is again taking its proper place among the influential churches of the city, and especial effort is making to clear its fine property of all indebetness.

The services at St. Martin's church on Easter Day, attracted wide-spread interest. The Rev. Henry O. Riddel, rector, provided many services which were elaborate in character, and attended by large congregations. The Rev. Frederick W. Davis has lately been elected assistant minister in St. Martin's, where he officiated for the first time on Easter Day.

The Rev. James Clarence Jones, Ph. D., rector of St. Thomas' church, addressed the Brooklyn encampment of the Order of St. John and Knights of Malta on the evening of Easter Day. The Order was largely represented in the congregation, and the sermon, which was partly historical, with reference also to Easter, was heard with evident interest.

BATH BEACH.—At the Church of the Holy Spirit, the Rev. John W. Kramer, M. D., rector, the new vested choir rendered the music acceptably on Easter Day. This is a great improvement for this parish.

BLYTHEBOURNE.—At St. Jude's church, the Rev. R. B. Snowden, rector, on Easter Day the congregation filled the edifice. The altar and chancel were very beautifully adorned with flowers. The vested choir rendered the music with spirit and power. Several new gifts were set apart for holy use by special prayers and blessing. These were a new credence, fine altar linen, handsome brass vases, Eucharistic lights and brass lighter and extinguisher, and two sanctuary chairs, for bishop and rector, of quartered oak. Altar hangings presented by St. Paul's church, Glen Cove, had been made over. Important repairs securing the substantial support of the building by means of brick piers and heavy girders, were completed just before Easter.

New York

Henry C. Potter, D.D., LL.D., Bishop

PORT JERVIS.—At Grace church, the Rev. Uriah Symonds, rector, the Easter music was spirited and reverent, the congregations large. The church with its new cushions, was very attractive. There were used for the first time an elegant and costly Communion service, consisting of two chalices, paten, and Eucharistic spoon, the gift of friends in New York City. The whole service is enclosed in a fine oak box in trimmings of polished brass. There was also used for the first time a memorial altar service.

Delaware

Leighton Coleman, S. T. D., LL. D., Bishop.

At a recent meeting of the Clerical Brotherhood, the question of restricted immigration was discussed, after a paper upon the subject by the Rev. H. M. Bartlett. The Rev. Geo. F. Bragg spoke of the claims of the colonial people upon the Church.

The parishes of Wilmington united in holding, weekly, during Lent, services in their various churches. The congregations in attendance have been uniformly very large.

The Bishop has resumed his work and is busily engaged in fulfilling his appointments. At a recent Confirmation at Newark, a good proportion of the class consisted of undergraduates of the college located there. The church building in that town is about to be thoroughly repaired.

The church at Marshalltown is well under way, and will, it is hoped, be completed by the end of May.

The children of the late Rev. Dr. Clemson, for many years rector of the church of the Ascension, Claymont, have presented an oak pulpit to that church, in his memory.

The annual Quiet Day for women was held towards the end of Lent in St. Andrew's church, Wilmington. The addresses were delivered by the Rev. Dr. Parke, of Philadelphia, and were listened to by large congregations throughout the day.

The Lenten savings of the Sunday schools, offered on Easter Day, were in many instances very liberal. In Trinity church they amounted to $160. At this same church nine-tenths of all the communicants received the Sacrament on Easter Day.

Minnesota

Henry B. Whipple, D. D., LL. D., Bishop
Mahlon N. Gilbert, D. D., Ass't. Bishop

Bishop Whipple expects to leave Florida for Minnesota April 24th; his health is unusually good. The Rev. F. C. Coolbaugh has been appointed chaplain of Shattuck school. Miss Lawrence has resumed her position as principal of St. Mary's school, Faribrult.

MINNEAPOLIS.—St. Johannes' Swedish mission has purchased three lots on Knox ave.; a church will be erected as soon as the money can be raised.

Mrs. Murray and her sons, of St. Paul's church, have placed in the chancel a memorial lectern of heavy brass, "to the glory of God and in loving memory of J. W. Murray, M.D." It was used for the first time Easter Day.

ST. PAUL.—Holy Week was well observed by the faithful and advantage taken of the many Church privileges offered. Besides daily Morning and Evening Prayer, the Holy Eucharist was offered in several of the churches (Good Friday excepted). On Maundy Thursday evening there was a Celebration at Christ church and at the church of the Messiah. During the week Bishop Gilbert visited several of the city parishes and administered the sacrament of Confirmation. On Good Friday the Three Hours' service was held at the Good Shepherd church, conducted by the rector, and at Christ church by the Bishop. In the evening the choir rendered Stainer's "Crucifixion," 50 voices participating, under the leadership of Prof. Brown, the organist. The rendition showed careful training and excellent taste. Easter Even Bishop Gilbert visited St. Peter's and administered the sacrament of Confirmation to 25 candidates and preached one of his usual impressive sermons.

On Easter Day two Celebrations, early and midday, were the rule in all the churches, with crowded congregations, liberal offerings, altars bright with Eucharistic and Vesper lights, choice flowers, music of a high festal character reverently and correctly rendered. At Christ church a handsome pulpit, in memory of Mr. and Mrs. Proal, presented by their children, was dedicated and used for the first time at the morning service, Bishop Gilbert being the preacher. At St. Paul's church about 100 Knight Templars assembled at the 11 A. M. service, the rector, the Rev. Dr. Wright, officiating. They left their usual floral tribute and check. At St. Peter's church a handsome set of brass Eucharistic lights were presented and used at the first Celebration, 7 A.M., at which 75 communicated. By the offerings of the faithful a floating debt of $800 was wiped out entirely. There is great rejoicing in this little parish, for it has been abundantly blessed during the past year. Besides the above-mentioned offering, a large number of old standing debts were cancelled during the year, the communicant list almost doubled, and the Sunday school more than doubled its membership. It is a united and harmonious parish, guided by a faithful and loyal priest, with a bright future. The Sunday school offerings for general missions, the result of their Lenten savings, amounted to $60. This joyful and happy Easter terminated with children's carol services in all the churches, and distribution of choir medals where vested choirs are employed.

Easton

Rev. Wm. Forbes Adams, D. C. L. Bishop

CITY.—On Easter Day, Messrs. Oswald Tilghman and William H. Adkins, a committee of the vestry of St. Peter's parish, presented Bishop Adams with a handsome and valuable ring, a gift from the parish to the Bishop as a memento of their appreciation of the Bishop's services in the parish last summer when without a rector. The ring is of massive gold. The stone is a large amethyst, on which are engraved the Bishop's initials, the mitre, the crook, and the emblems of the four Evangelists. It was designed and made in New York by Marcus & Co., under the supervision of the Rev. Mr. Baldwin, present rector of the parish.

The Bishop administered the rite of Confirmation to a class of persons at Trinity cathedral, Easter Day.

DENTON.—The Easter services in Christ church, the Rev. Samuel Edson, rector, were worthy of special mention. Including the Sunday school there were four services at 7 and 10:30 A. M., and 2:30 and 7:30 P. M.; one-third of the communicants received at the first Celebration. The floral tribute was beautiful and abundant. The thank-offerings amounted to $150, besides a new surplice and a new Easter altar cloth, with other gifts. The present state of the parish is full of gratification and the outlook most encouraging.

Nebraska

George Worthington, S.T.D., LL.D., Bishop

NORFOLK.—The Easter services of Trinity mission were held in the commandery room of the Masonic Hall. The services were opened with a processional hymn by the choir, which also rendered the Easter anthems, "Christ our Passover," and "Christ the Lord is risen to-day." Jackson's celebrated *Te Deum* in F., was finely executed. The young ladies of the choir especially deserve much credit. The rector, the Rev. P. McKim, took as his subject, "The Resurrection and Identity of the Body," and held the attention of his congregation closely. The Holy Communion was partaken of by an unusually large number. The decorations were very nice, a beautiful cross of cut flowers, a memorial from one of the congregation, being the centre piece. The Sunday school children each received an Easter egg and a handsome Easter medal, entitled, "The first Easter dawn." Their Lenten offering for the general missionary fund was larger than was expected.

NELIGH.—On the evening of Easter Day, the Rev. P. McKim officiated in St. Peter's church. The display of flowers was large and beautiful. The music rendered by the choir was of a very high order, and both the rector and the choir received many compliments on their rendering of the service. The Sunday school children each received a beautiful medal. On Easter Monday morning the Holy Communion was celebrated to a goodly number.

Western Michigan

Geo. D. Gillespie, D.D., Bishop

The Rev. Chas. T. Stout has resigned Emmanuel mission Petoskey, having accepted a call to Goshen, Ind. To Mr. Stout's energy and business ability, the mission owes its present strength. About one-half the money in the land and buildings, has been collected by him, mainly outside the place. He and his accomplished wife have been most devoted to the work. Charlevoix, Central Lake, and East Jordan, have also received his painstaking attention.

GRAND RAPIDS.— On Tuesday in Holy Week St. Paul's church, West side, was filled to its utmost capacity, it being the occasion of the visitation of the Bishop. The rector, the

Rev. A. Mead Burgess, presented for Confirmation a class of 33 persons, mostly adults. During the six months that Mr. Burgess has been rector of the parish of St. Paul's he has succeeded in winning the esteem and confidence of his people, and the old West Side church has awakened to a new life.

The oratorio of the "Crucifixion" was given at St. Mark's church on Good Friday night.

The new Kendall home for nurses connected with St. Mark's hospital, was formally presented to the hospital and appropriately dedicated to its uses Tuesday in Holy Week. Mr. J. Ed. Earle, in behalf of the Kendall estate, presented the keys of the home to the Rev. Dr. Campbell Fair, as the representative of the society which has built and maintained St. Mark's hospital. Dr. Fair, in behalf of the board of managers, the nurses and attaches of the hospital, accepted the gift and paid an eloquent tribute to the generosity that prompted it. The nurses sang, "Blest be the tie that binds," after which the Rev. Dr. David H. Breed, of Chicago, whose wife is one of the heirs of the Kendall estate, made a brief and appropriate address. About 150 persons were present, including six members of the Kendall family. The home is now comfortably furnished and is a most cosy and inviting institution.

The opening of the new Grace church took place on Easter Day. It is built of white brick, and is located in the residence portion of the city. Its length is 110x53 feet, with a chancel 32x27, and it will seat 600 people. The entire ceiling, together with the beams and trusses, is of Southern pine. The pews and all the furniture are of oak of beautiful design and carving. The altar and reredos are also of oak and in Gothic style. A choir of 46 men and boys made their first appearance at this service. For the past two months, they have been under the training of F. S. Beckett, organist and choirmaster. The choir sang remarkably well, especially at the evening service, which was choral. The processional and recessional, sung without organ accompaniment, were very effective. The Rev. J. E. Wilkinson was Celebrant, and he preached at the evening service. The rector, the Rev. J. Brewster, has worked faithfully for a new church ever since coming to the city.

KALAMAZOO.—Volunteers from the Parochial League have opened the Sunday school at St. Barnabas' mission, and it is prospering under the guidance of its efficient superintendent, J. W. McCo mick.

In St. Luke's church, at the morning service on the 5th Sunday in Lent, the announcement was made to the congregation, that the conditions on which a gift of a lot for the new parish building had been offered, had been fulfilled by the subscription of $15,000 for the building; a deed of the lot had been executed and was in the hands of the vestry. Plans for the building are being prepared, and work will be begun at once. The lot adjoins that on which the church stands, and is large enough to admit of the erection of a new rectory also, at some future time. The lot was given conditionally by Dr. E. H. Van Deusen.

Milwaukee

Isaac L. Nicholson, D. D., Bishop

CITY.—Easter services were largely attended in all the city churches, and the musical and floral arrangements were such as to clearly mark the high festal character of the day. At the cathedral there were three early Celebrations, and a high choral Celebration at 11. At the latter, the service by S. J. Gilbert was rendered, with Stainer's anthem, "They have taken away my Lord," in E flat. The Bishop was preacher. The offerings during the day were devoted to the mortgage debt of $8,000 on the clergy house property toward which the Bishop has already secured advance pledges amounting to about $6,000. The offertories amounted to $1,400, leaving but little more to be raised. During the day there were 361 communicants, of which 258 were at the early services. At St. Paul's church the offerings amounted to $2,164. The floral decorations were profuse, and the music including the Hallelujah chorus, was of a high order. There was a service for Knights Templar in the afternoon. At St. John's church, a new altar cloth of white was used for the first time. Offerings during the day were about $200. St. James' church was filled at every service, and the decorations were very elaborate. About $2,000 was raised. The other churches were equally well filled and the services were bright and well rendered.

ELKHORN.—The Knights Templar from Beloit, Delavan, and Elkhorn, united in Easter services at St. John's church, the Rev. Dr. Royce, of Beloit, preaching the sermon.

West Missouri

Edw. Robt. Atwill, D.D., Bishop

WEST PLAINS.—Bishop Atwill made a special visitation on Tuesday, March 28th, and at evening service in All Saints' chapel preached, and confirmed a class of seven, presented by the rector, the Rev. J. P. Lytton. The impression made by the service on the large congregation was very marked, and not likely soon to be forgotten. It was an encouraging service to the Church people, a very instructive one to all. Until the present rector assumed charge, about 18 months ago, the few faithful Church folks had worked and builded almost without pastoral aid or encouragement for five years, in the midst of a community of sectarian prejudice and hostility. They erected a church, and there is no debt on it. A fine pipe organ and electric lights are now parts of its equipment. The services command the respect of all the people, and of other Christian congregations in the town. The church will be consecrated on Ascension Day, and another class confirmed. Of the seven confirmed Tuesday night not one was of Church education; four were of Methodist, two Presbyterian, and one of Christian (Campbellite) antecedents.

Massachusetts

The Fast Day, as appointed by the Governor, did not receive public recognition this year. Some Christian ministers would not read the proclamation, others tore it and cast it aside. Another year there will be no effort to revive this old custom and probably there will be a more universal adoption of Good Friday.

MARBLEHEAD.—Miss Eunice Hooker, in her will, has left $3,000 to St. Michael's church.

CAMBRIDGE.—The new altar cross given to St. Peter's church on Easter Day is in memory of Margaret Ann Carnes Nichols, who died Feb. 24, 1892. The cross was made by the Gorham M'f'g Co., and is of solid brass, measuring two feet high, with a finely-modelled standard of brass one foot high. The altar vases, made by the same company, are of brass, and the gift of the last Confirmation class. The cross and vases which were formerly used, have been presented to Grace church, North Attleborough.

BOSTON.—A memorial pulpit of wrought iron and oak will soon be erected in the church of the Good Shepherd, where the Bishop performed the last functions of his office. Already $200 have been subscribed. The parish also has a rectory fund amounting to $600, and an effort is being made to furnish the windows with new glass.

Some kind hand, very early on Easter morning, tied to the door knob of the late Bishop's residence, a bunch of Easter lilies with a purple ribbon. His grave at Mt. Auburn was covered with flowers.

North Carolina

Theodore B. Lyman, D. D., LL.D., Bishop

The new Calvary church which will soon be completed at Wadesboro, is built of pressed brick with brown stone trimmings. In the interior, the roof and woodwork is of native pine and finished in oil.

The 17th annual report of St. Peter's Home and Hospital, Charlotte, stated that 63 inmates were, in 1892, cared for during 1,335 days at a total expense of $1,227.30.

Shortly before his death, Dr. Buel visited Waynesville. His many friends there contributed sums of money to purchase a handsome edition of the new Prayer Book, which was to be presented to him, together with resolutions which were passed appreciative, of his long and faithful services. Before the presentation was made, Dr. Buel had been called to Paradise, and it is now proposed to use this sum to erect a memorial of him in Grace church-in-the-mountains.

The Rev. Charles Ferris has taken charge of the church of the Holy Cross, Tryon.

Trinity parish, Grace, has recently built a rectory a ta cost of over $1,300, including a barn and well house. A number of gifts have been made to Trinity church during the year past, such as the chancel furniture, altar linen, and Communion service.

Michigan

Thomas F. Davies, D.D., LL.D., Bishop

Under action taken by the Convocation of Detroit looking to more aggressive missionary effort, the little village of Romulus was a few months ago assigned to the Rev. Douglass Hooff, of St. Mary's chapel, Detroit. Romulus is on the line of the Wabash R. R., about 18 miles from Detroit, and has a population hardly exceeding 100. Services were begun in July last, and the congregation numbers always about 30. In the village and its immediate neighborhood, 12 communicants are now reported. The most advantageous lot of land in the village, 100x150, was recently offered the Church people as a site for a chapel, by the Romulus Land Syndicate, and accepted; plans are now being drawn for a small chapel, which will be built this summer.

A daily service at noon was maintained through the Holy Week at Mariner's church, Detroit, by the members of the Brotherhood of St. Andrew belonging to that parish.

The ladies of St. James' church, Detroit, made an Easter gift to Mrs. S. W. Frisbie, the wife of the rector of the parish, in the form of a portrait, in oil, of her husband. It is a half-length picture, life-size, and said to be an excellent likeness. The artist is Delos C. Bell, of Detroit.

The new church at East Tawas, the Rev. R. T. W. Webb, rector, was opened for service the first time on Easter Day.

The rectory of St. Luke's parish, Ypsilanti, adjoining the church, is being re-modeled and furnished for use as a parish building. It will prove a notable addition to the material resources of the Church in this thriving place, being well adapted in general design to this purpose. From one interested member the gift of a fine piano was recently received towards the furnishing of the new parish house.

On Saturday, April 8th, Bishop Davies consecrated Grace church, Belleville. This town has a population of 700 or 800, and is situated 23 miles south-west of Detroit on the Wabash R. R. Services were begun at this point in 1886, by the Rev. T. W. McLean, then rector of St. Luke's, Ypsilanti, eight miles distant. A fortnightly service has been maintained since that time, and the mission now has between 50 and 60 communicants. The new church is a commodious and handsome frame structure, which will seat about 300. The location is perhaps the most eligible in the village, and the entire cost has been very nearly $3,000. A chancel window of pleasing design and effect is inscribed to the memory of Clara S. Clark. At the service of consecration, the sermon was preached by the Rev. Louis A. Arthur, and the Bishop was otherwise assisted by the Rev. Messrs. G. E. Peters and Douglass Hooff of Detroit. The congregation was very large. The Bishop made a brief congratulatory address, and closed by reading an affecting letter from the Rev. M. S. Woodruff, regretting that he could not be present. Mr. Woodruff was formerly rector of Ypsilanti, and in charge of the work at Belleville. At the close of the service all visiting friends were entertained at a bountiful collation prepared and served by the women of Grace church.

Western New York

Arthur Cleveland Coxe, D. D. LL. D., Bishop

In St. Paul's Cathedral, Buffalo, on the Wednesday evenings between Easter and July, a series of Columbian sermons are to be delivered: General subject and title, The Catholic Church in America. April 5th: America, the Desire of the Nations; her Religious Destiny; the Bishop of Iowa. April 26th: Denominationalism, Past, Present, and Future; the Bishop of Mississippi. May 10th: The Church Always Catholic; the Bishop of Western New York. May 24th: Public Worship, Traditional, Hebrew, Christian; In America, Past, Present, and Future; the Bishop of Springfield. The Catholic Church and Learning, Letters, Art, Science, Constitutional Government,—date and preacher not assigned. April 20th: The Church and Society, The Family, The Nation, The World, Incarnation the Universal Solvent; the Bishop of Northern Texas.

The Rev. W. J. W. Bedford-Jones has recently resigned the rectorship of St. Luke's, Attica, and accepted the rectorship of St. Mark's, Buffalo. St. Mark's was formerly a mission of Grace parish, and through the energy of the Laymen's League has developed strength sufficient to enable it to assume an independent position and to call a rector at a living salary.

The rector of Trinity parish, Lancaster, the Rev. H. B. Jefferson, has succeeded in raising $200, a sum sufficient to clear the parish of all indebtedness and enable it to go on its way rejoicing.

The debt of $300 resting on the church of the Good Shepherd, Buffalo, was paid Easter Day, thus leaving a church property, including rectory and guild house valued at $50,000 entirely free. *Laus Deo.*

The Bishop of North Dakota, the Rt. Rev. W. D. Walker, D.D., acting for Bishop Coxe, visited the church of the Ascension, Buffalo, Passion Sunday, A. M., and confirmed a class of 35 persons. At St. Luke's in the evening of the same day he confirmed 20. On Wednesday following in a hall in Sinclairville, a mission under the rector of St. Paul's, Mayville, the Rev. Jesse Brush, the Bishop confirmed a most interesting class of 12. On the day following he made a Lent address in St. John's, Dunkirk. Next afternoon he addressed the parochial branch of the Woman's Auxiliary in All Saints', Buffalo, and the same evening preached at St. Andrew's, and confirmed seven. On Palm Sunday he visited Trinity church and confirmed 33 persons, and in the evening of that day confirmed five at All Saints'.

SILVER CREEK.—The service of setting apart of the mission church of St. Alban's took place on Palm Sunday afternoon. This church is the first one built through the ministrations of the Laymen's Missionary League of Buffalo. The village is 30 miles west of that city, and services have been regularly held there since Advent Sunday, 1891, by lay readers of the League. The Rev. C. H. Smith, rector of St. James', Buffalo, officiated in a short service, assisted by the lay reader in charge, blessing the bell, the chancel window, and furniture, administering the sacrament of Holy Baptism, and preaching a strong sermon, in which he urged the people not to offer to the Lord that which cost them nothing. The vested choir led the praises of the congregation in an efficient manner.

The church is admirably situated, facing the junction of three streets and on a gentle slope, around which Walnut Creek winds its way. It is of the English rural chapel type, with long sloping roof, projecting cowl, with half-hidden bell, gabled facade surmounted by a cross, and having a stained glass window, two lancet windows, and projecting porch. On the roof of the building a small ventilator with cusped louver openings and graceful spirlet, all enriched with radiated shingle work. The nave is well proportioned, having delicately tinted cathedral glass windows at each side, wainscoted

in Norway pine, natural finish, and has an open-timbered roof, dividing the ceiling into panels, with borders and frieze, all Norway pine. A graceful arch intervenes between nave and chancel. The latter, approached by two steps, contains the choir stalls at each side. The organ chamber and book room is behind the stalls, and the vestry is on the left of the chancel. The crowning feature of the whole is a magnificent stained glass window occupying the entire space from altar reredos to roof, representing Christ preaching. The foreground is a palm grove, and through the trees the city of Jerusalem, with its low hills, can be seen in the distance. Our Lord is the central figure, surrounded by several others, emblematic of the inscription, "Come unto Me all ye that labor and are heavy laden, and I will give you rest." The whole makes a picture of exquisite beauty, and was the gift of Mrs. Cora Swift of Silver Creek, in loving remembrance of her husband, Dana Clark Swift, and was made by Reister & Frone, Buffalo, N. Y. The pulpit and sedilia fronts were donated by the parish at Dunkirk. The other gifts were a bell, altar cloth, Prayer Book, etc. Distinct ventilating systems are arranged for church, chancel, and vestry. The church will be lighted with electricity. Mr. W. H. Archer, F.A.I.A., of Buffalo, N. Y., is the architect and John Sardeson of Silver Creek, N. Y., is the contractor.

Texas

Alexander Gregg, D.D., Bishop

TYLER.—Bishop Kinsolving made his first regular visitation on mid-Lent Sunday. The Lenten services have been better attended than hitherto. Although the hard working faithful rector has many discouragements, he also has the evidence of a real deepening of the spiritual life of his parish, which shows itself in the increasing number of those who attend the early Celebrations. The Rev. C. M. Beckwith has just given the people of Tyler a Mission lasting a week. It is a noteworthy fact that these Missions draw within the Church's doors a great many from the different religious bodies, thus bringing them into contact with the Church and her ways. The colored work at St. John Baptist's mission is growing rapidly. There were 24 candidates presented for Confirmation, all of whom had been well instructed for that rite by the Rev. Jas. J. N. Thompson, deacon in charge. In connection with his other work he carries on a day school of 60 scholars, which number would be greater if he did not require each one to attend his Sunday school. The Bishop was surprised and pleased at the progress of the work, and gave them a splendid address.

South Carolina

Wm. B. W. Howe, S.T.D., Bishop

The congregation of the church of the Good Shepherd, Columbia, have completed their rectory, and the rector and his family have taken possession.

St. Thomas' parish, Eastover, has met with a severe loss in the death of Mrs. A. G. Clarkson, the wife of a former rector of this parish. Some time since this church was destroyed by fire and the building of the new church which has just been completed was due in a large measure to Mrs. Clarkson.

The industrial school of St. Andrew's parish, Charleston, is doing an excellent and much needed work among the colored poor of the city. There are 108 children in the institution of whom 35 are in the industrial department.

Archdeacon Joyner who has been visiting his friends in the northern cities, has returned to Columbia much encouraged by the material help both in money and in promises which were given him to enable him to carry on the work in his archdeaconry. The offerings which were turned over to him realized something over $1,000.

Iowa

Wm. Stevens Perry, D.D., D. C. L., Bishop

LYONS.—Easter of 1893 was perhaps the happiest festival in the history of Grace church. It was the 4th anniversary of the introduction of the vested choir, which through many changes has maintained a most commendable degree of efficiency, largely due to the untiring efforts of the choirmaster, Mr. Arthur Holmes. The beautiful Easter music was admirably rendered upon this occasion by 22 voices; the altar was fair with lilies and roses, and a congregation which filled the church to its utmost capacity, joined heartily in the impressive services. At the early Celebration at 7:30, and the later one at 10:30, about 100 communicants partook of the Sacrament, and the offertory amounted to over $800, by far the largest ever received, and practically clearing the parish of debts contracted for recent improvements to the church and rectory. In the afternoon, the children of the Sunday school held a carol service, and presented their offerings of $70.90, which goes to the cause of missions, while a well-attended evening service closed the eventful day. Grace church has, since the advent of the present rector, the Rev. Clinton H. Weaver, last fall, received over $1,100 in offerings, aside from the regular monthly pledges, and the parish was never more prosperous nor more full of hope for the future. The rector has during this time, administered Baptism to 15 candidates, and a class of about a dozen will soon be presented to the Bishop for Confirmation.

Maryland

William Paret, D. D., LL. D., Bishop

FREDERICK.—All Saints' church has been presented with a handsome stained glass window by Miss Nannie Thomas, daughter of the late Lewis M. Thomas, as a memorial of her sister, Miss Carrie Thomas, who died suddenly during the past year.

BALTIMORE.—St. Barnabas' church was almost totally destroyed by fire on Wednesday morning, March 29th. The rector, the Rev. Joseph Fletcher, estimates the loss at $40,000. The building was valued at $25,000 and the contents at about $15,000. It is partly insured. Four organs were burned, one of them a large pipe organ given to the church by the Sunday school children and Mr. Sidney Cary. The memorial windows were costly and beautiful; the church was free from debt. The origin of the fire is not known. The rectory adjoining the church was uninjured. St. Barnabas' church was originally a mission founded by Grace church under the rectorship of the present Bishop of Western New York. The building, a small frame structure, was destroyed by fire Nov. 26, 1859. In the same year the corner-stone of the present edifice was laid. In 1872 an addition was built to the church. The Rev. Joseph Fletcher, the present rector, took charge on April 27, 1892. The vestry have decided to accept the use of the chapel of Ascension church for the present.

A pleasing incident of the service in Ascension chapel Easter Day, by the St. Barnabas' Sunday school, was the presentation of money to the Rev. Joseph Fletcher, rector, by the "Neighborly Ten"—little children—of the King's Daughters of Ascension church. The money will be placed in the St. Barnabas building fund.

The Rev. Edward H. Ingle, rector of St. Bartholomew's church, who has been ill with pleuro-pneumonia, is in an improved condition.

Two memorial windows have been presented to Grace church, the Rev. Arthur C. Powell, rector. One of them is given by Miss Cora Hodges, in memory of her parents, Mr. and Mrs. W. R. Hodges. The window will represent Christ at the home of Mary and Martha, and will be made by Meyer & Co., in Munich, Bavaria. The other window is the gift of Mrs. Virginia Spence, in memory of her two little sons, who died a number of years ago, and will be made by Hardman & Co., of London.

On Easter Day the Bishop confirmed a class of 41 persons at St. Peter's church.

New white altar cloths, traced with gold, were used for the first time at St. Mark's church on Easter. The rector, the Rev. Geo. M. Clickner, made an address.

On Easter Day there were 605 communicants at St. Michael and All Angels' church out of 640 enrolled on the books of the church. The collections amounted to nearly $3,000. The lilies used in the decoration of the church were brought from Bermuda especially for the occasion. A handsome litany oak desk was presented to the church by Mr. Calvin T. Davison, and was used for the first time. A set of altar service books were received from Misses Lily and Marcela Jenkins.

WASHINGTON.—At St. James' church, on 8th st. N. E., the corner-stone of a parish building was laid on Saturday, March 25th. An impressive open-air service was led by Bishop Paret. The different guilds of the parish, the choir in full vestments, clergymen from other parishes, the rector, the Rev. James W. Clark, and Bishop Paret in procession, marched from the church to the foundation of the new building. The Bishop, in his address after the stone was put in place, spoke of the wonderful growth of the parish in the few years of its existence, and of the desirability of parish buildings in the extension of church work. The building will be used for the work of the church guilds, for the parish library and reading room, and for entertainments. It is the third addition to the church buildings and is to be followed by a rectory.

The Bishop confirmed 13 persons at St. Luke's church (colored), 15th and P sts. On Sunday morning, March 26th, he visited Epiphany church, on G st., and confirmed a class. In the afternoon he held a Confirmation service at St. Mark's church.

There was an unusually large attendance in the churches on Easter Day. In many of them services were held in the afternoon especially for children. There were attractive services at the church of the Ascension, the Rev. Dr. Elliott, rector, both in the morning and the afternoon. The Easter offering amounted to over $2,000, and more than $1,000 additional has been promised during the week. Reports rendered showed that an additional Bible class offering amounted to $326.95, to be increased to $1,000, contributed toward building a memorial church in Brazil. The intermediate department of the school made an offering of $182.04, and the infant class $35. At 4 o'clock a festival of the Sunday school was held, when for the first time in the church's history, a vested choir of 30 men and boys took part in the service.

There was an immense congregation at the church of the Epiphany, the Rev. Randolph H. McKim, D.D., rector. The music was admirably rendered by the splendid choir of mixed voices. Pease's Festival Service in F, anthem, "Passover," "Christ being raised," "Christ is risen," introit, Mozart, and recitative air and chorus by Lott, "On the First Day of the week," comprised the selections.

Morning Prayer the most attractive service at St. John's. The altar was decorated with a profusion of white Easter lilies, while other flowers were displayed within the chancel. The new rector, Archdeacon Mackay-Smith, officiated.

GEORGETOWN.—The Rev. Chas. E. Buck, rector of St. John's church, was suddenly taken ill on Sunday, March 26th, while in the pulpit and was compelled to leave the church

HYATTSVILLE.—At the Easter services in Pinckney memorial church, the music was exceptionally good. The reredos was almost screened by a profusion of lilies and other flowers, and the memorial font of Mr. Thos. R. Brooks, Jr., was nearly hidden by chrysanthemums, dahlias, and roses. The Rev. Edward Wall, rector, preached an eloquent sermon, taking for the subject of his text Acts xxvi: 26.

Tennesse

Chas. Todd Quintard, S. T. D., LL. D., Bishop

MEMPHIS.—This is the first Easter the congregation of Grace church, the Rev. George Patterson, D. D., rector, has celebrated since the introduction of the vested choir, and the services were much more elaborate than ever before. The musical programme was under the direction of Prof. Samuel T. Gilbert. The processional was, "At the Lamb's High Feast we sing;" a Communion service in G; "Jesus Christ is risen to-day," an ancient chant; offertory, Handel's "I know that my Redeemer liveth." The ladies' guild had beautifully decorated the church for the celebration. The altar was draped in a handsomely embroidered cloth of purest white. At 4 o'clock in the afternoon, the Sunday school, under the direction of Robert Garside, the superintendent, held their Easter festival. The annual prizes were awarded, and the result of the Lenten offerings announced. A memorial offering was presented to the Sunday school to the memory of Frederica Ward, by Mrs. Huse's class, "The Christian Workers." Among the handsome decorations on the altar was one that will be permanent. This was an imported cross, standing three feet six inches in the middle altar, and accurately proportioned. It is the gift of the young men of the parish, and bears an inscription to that effect. Other inscriptions are as follows: "*Requiem aeternam dona eis Domine, et lux perpetua luceat eis. Requiescant in pace. Amen.*" "The souls of the righteous are in the hand of God, and there shall no torment touch them."

Palm Sunday at Grace church, was a beautiful one. The church was profusely decorated with palms, lilies, roses, and hyacinths. The altar was embedded in palm branches and the same beautiful emblems adorned the walls on all sides. At the Confirmation service in the evening, the vested choir, headed by the crucifer, and followed by Bishop Quintard and the clergy, sang in procession round the church, the hymn, "All glory, laud, and honor." Full choral Evensong followed, and the Bishop being a sufferer from hoarseness, the rector, the Rev. Dr. Patterson, delivered a stiring sermon in his stead. A class of 32 received the apostolic rite from the Bishop. The music under the direction of Prof. Samuel J. Gilbert, was beautiful and impressive, he offertory, "Hark, hark, my soul," being especially effective.

At Calvary church, in the same city, the services for Palm Sunday were equally impressive. Confirmation service was held in the morning, the Rev. Dr. Davenport, the rector, preaching a sermon befitting the occasion. This church still adheres to the old quartette choir system of music, the present one being very fine and well trained. There is a movement on foot, however, to follow the example of Grace church, and to have the music rendered by a vested choir. The class confirmed numbered over 50, and was composed mostly of adults, which is also unusual. Several were prevented by illness and will have private Confirmation.

The Church in Memphis is growing very fast, and the present buildings are much too small for the congregations. A new parish house is to be added to Calvary church, and the authorities of Grace church are considering plans for a fine new church.

Missouri

Daniel S. Tuttle, D.D., Bishop

On Palm Sunday 21 persons were confirmed by Bishop Tuttle at Grace church, St. Louis, the Rev. Dr. J. P. T. Ingraham, rector, 12 of them from the Sunday school. The Easter services were joyful. About 300 knelt together at the 11 o'clock Celebration. In the afternoon the Sunday school had their Easter festival services, with anthems and hymns, and with large class offerings collected during Lent for missions.

Vermont

Wm. Henry A. Bissell, D. D., Bishop

MONTPELIER.—In addition to the many gifts received during the past year at Christ church, the Rev. A. N. Lewis, rector, the following were announced on Easter Day: Altar and chancel Prayer Books, a new Sunday school library, colored stoles, and a marble altar. The offertory was $744.64.

Ohio

Wm. Andrew Leonard, D. D., Bishop

Sunday, April 9th, died, after a long illness and intense suffering, the Rev. Dr. Richard L. Ganter, rector of St. Paul's Church, Akron. A *post mortem* examination revealed the existence of an incurable disease, chronic inflammation of the small intestines. Richard L. Ganter, D.D., was born in Allegheny, Pa., July 23, 1835. He graduated from the classical course at Kenyon College in July, 1856, and shortly afterward entered Bexley Hall Theological Seminary, and was graduated three years later, and ordained deacon. In January, 1861, he was admitted to the priesthood, and was for a time rector of Grace church, Mansfield, Ohio. He resigned the latter position in 1861 to enter the Union army. He was compelled to retire from the service by a serious illness in 1863, having contracted the disease which ultimately caused his death. After leaving the service, Dr. Ganter accepted the rectorship of Trinity church, Michigan City, Ind, removing in 1865 to Iowa City, Iowa, where he was in charge of Trinity church. From 1869 to 1870 he was superintendent of the county schools of Johnston Co., Iowa. In October, 1870, Dr. Ganter accepted a call from the parish of St. Paul's church, Akron, and has occupied this position ever since. Under his care St. Paul's church has grown from a small, struggling parish, with only 80 communicants to one with upwards of 400, while it has been found necessary to secure an assistant rector. During his rectorship the old church on High st. was improved, the present rectory was built, and the present beautiful home of the church was built.

Dr. Ganter was also well known and held an honored position among his fellow-workers in the Church, having been president of the Standing Committee of the diocese of Ohio, and at the time of his death still a member.

The funeral services were held in St. Paul's church, Tuesday afternoon at 2 o'clock, conducted by Bishop Leonard.

LIMA.—At Christ church, the Rev. C. B. Crawford, rector, a large number of communicants were present at both the early morning and noon-day Celebrations on Easter Day. The choir of boys, men, and young ladies, wore their new vestments for the first time, which were the faithful work of the Altar Society during the Lenten season. After the service the choir received many congratulations, not only for their singing, which would have done credit to many an older choir, but because of their devout and reverent demeanor, and the heartiness with which they took part in all the services. Both a processional and retrocessional were sung, the rectory adjoining being used for a robing room. The whole choir stayed in their places during the Communion service, all who had been confirmed communicating. All those not confirmed (with the exception of the smaller boys) are at present attending the Confirmation class. The rector preached in the morning on the subject, A lesson from the Flowers for Easter Day, text, Matt. vi: 29. The church was beautifully and tastefully decorated with white lilies and other flowers. The offerings morning and evening were for a new pipe organ, ordered from Hook and Hastings, Boston, and expected for Ascension Day. They amounted to $1,227.51, with $100 more promised next year. This, with $200 on hand, raises the organ fund to over $1,525, which will not only pay cash for the organ, but help to begin a good-sized brick choir and parish room, which will be erected immediately. The large offering is mainly due to a faithful layman who worked most heartily and zealously with the rector in getting everyone interested. Such men are a great blessing to a parish. The church has no debt. The vestry believes in paying for anything before hand as they need it. The parish has no rich men, but many generous and whole-souled Churchmen who love their Church and will work for it. The Sunday school held their festival in the afternoon at 4 o'clock. Five infants were baptized. The Lenten offerings of the scholars were for Foreign and Domestic Missions, and amounted to about $30. Several of the scholars gave liberally towards the organ. The day was a most joyous one, the result of a well spent Lent, and one long to be remembered in the history of the parish.

Pittsburgh

Cortlandt Whitehead, D.D., Bishop

NEWCASTLE.—Lent was observed in Trinity parish, the Rev. J. D. Herron, rector, with more than ordinary fidelity and interest. The daily services were all well attended, and the daily Celebration at 8 A. M., a new departure for Trinity, was especially successful. The aggregate number of Communions was 290, with an average of 8 receiving at each Celebration. On Good Friday, Morning Prayer was said at 6:30 A. M.; the Three Hours' commemoration began at 12 M., with the Litany, after which the rector gave seven meditations on "the music of the Cross. There were three Celebrations on Easter Day, with a larger number in attendance than ever before; 36 receiving at 6:30 A. M. At the mid-day service the choir beautifully rendered a new Communion service by the rector. Easter Monday and Tuesday were observed by celebrations of the Holy Communion. The annual election for vestrymen resulted in the choice of the old vestry, with the exception of one who has removed from the parish. The vestry have purchased a lot in the centre of the city at a cost of $5,000, with a view to the erection of a new church in the near future.

JOHNSTOWN.—All Saints' parish (for such it will soon be), the Rev. T. J. Garland, rector, is the outgrowth of a mission started some years ago in the suburbs of Johnstown, and up to seven months ago served from the parish church of St. Mark. At that time the people made an effort for independence, and called the present rector. The temporal condition of the parish may be shown by the fact that the rector's salary has been twice advanced in the seven months of his incumbency, standing now at $1,500 per annum; while the spiritual outlook is evidenced by the fact that the Bishop, at his visitation on Good Friday evening, confirmed a class of 19 persons, only one of whom was of "Church" antecedents. Easter Day saw large congregations and good offerings, the latter containing one check for $125, to finish a memorial window.

PITTSBURGH.—Lent was very thoroughly observed this year, there being daily services in all the churches save one; frequent celebrations of the Holy Communion, and on Good Friday the Three Hours' Commemoration in all the churches, with two or three exceptions. Trinity, the Rev. A. W. Arundel, rector, had two services every day, and on Wednesdays and Fridays three, with Celebrations on Sundays and Thursdays. On Easter Day the church was crowded and the service, as usual, finely rendered by the vested choir. During Lent the rector asked his congregation for $15,000 for a parish house, $12,000 for a new organ, and $2,000, or as much as may be necessary, to re-decorate the church. As the money is all there, it will doubtless be forthcoming later on.

At St. John's church, the Rev. T. J. Danner, rector, on Easter Day, a beautiful new chalice and paten of solid silver were used for the first time. These gifts were presented by the children of James Cuddy and Frances, his wife, both deceased, as a memorial of their parents. The offering at morning service was between $70 and $80, and the offering by the Sunday school was $83. At the church of the Ascension, the Rev. R. W. Grange, rector, the Easter offering by the Sunday school was $183. At the church of the Good Shepherd, the Rev. A. D. Heffern, rector, the Easter offering was $1,200, and at St. Peter's, the Rev. W. R. Mackay, rector, it amounted to $1,600.

MANSFIELD.—On Easter Day at the church of the Atonement, were blessed by the rector and used for the first time, a pair of cut glass cruets with silver mountings, presented by the Sunday school as a memorial of Mr. Robert Knox, late superintendent; a set of altar linen, exquisitely embroidered and presented by Mrs. H. J. McComb of Calvary parish: also a new set of white markers for the Bible and Prayer Books, from Miss Hardy.

North Dakota

Wm. D. Walker, S. T. D., LL. D., Bishop

JAMESTOWN.—Grace church since October 30th, has been without a rector, and under the care of two lay readers, the two wardens. During Lent there was held one weekly service besides that on Sunday, and a daily service in Holy week, except Saturday. The attendance at all has been good, and the hearty responses of the congregation on Easter testified their sincere interest. The offering amounted to $117, which will, it is thought, be increased to nearly $160. The beautiful decorations of the interior seemed to inspire a most hearty and sincere worship on the part of all present.

Kentucky

Thomas U. Dudley, D. D., D. C. L., Bishop

LEXINGTON.—At St. John's church the amount of the Easte offering, at the three collections on Easter Day, was a little over $700, with more expected. The rector, the Rev. R. H Peters, had asked his parishioners to try to give $500. St. John' has had a struggle from the starting of the parish, on account of the debt upon the building, the removal of its most prominent members, and the antagonism of the various religious bodies objecting to true Catholic worship. But by God's loving care it is gradually overcoming all obstacles, and will in time pay off the debt.

Pennsylvania

Ozi W. Whitaker, D.D., Bishop

BRISTOL.—In the church of St. James the Greater, the Rev. W. B. Morrow, rector, which has recently been much improved and beautified in its interior, a vested choir of 20 men and boys sang the service on Easter Day, when the edifice was re-opened for divine service.

JENKINTOWN.—Work has commenced on the new parish house adjoining the church of Our Saviour, which, it is estimated, will cost $12,000. Messrs. Furness & Evans are the architects. The building will be of dressed local stone.

RIDLEY PARK.—At Christ church, on Good Friday, at the Three Hours' Service, over three-fourths of the congregation were present, besides many from the different denominations. Easter Sunday, the first service was at 5:45, sunrise; over one-third of the communicants were in attendance. The new altar was used for the first time, and the memorial gifts of Mrs. J. A. Fields of Eucharistic candlesticks and vases, enhanced its beauty. The attendance at all services was large.

New Jersey

John Scarborough, D.D., Bishop

FENN'S NECK.—St. George's is one of the oldest Swedish churches in South Jersey. At times it has seemed ready to die; but now it is showing renewed vigor under the fostering care of the Rev. Dean Perkins, rector of Salem. The chancel walls have been decorated in oil colors, and other improvements made in the interior of the edifice. At the visitation of the Bishop on mid-Lent Sunday, the church was packed. A class of seven persons was presented for Confirmation.

ELIZABETH.—St. John's parish is making plans for very extensive alterations and improvements. The chancel of the church is to be deepened, the organ removed from the gallery and placed in a chamber on one side of the chancel. The present chapel will be pulled down, and a handsome parish building erected on the site. The property recently purchased adjoining the church on the front will be used as a site for a new rectory.

Christ church will build a new church on the corner of their property, and turn the nave of their present church building into a guild house. The projected improvements will cost nearly $50,000.

Alabama

Richard H. Wilmer, D.D., LL.D., Bishop
Henry Melville Jackson, D.D., Ass't Bishop

The rector of the church, of the Holy Comforter, Montgomery, reports in his parish, 71 families, 153 communicants, and that the parish is united, and in good financial condition.

A large congregation gathered at Grace church, Mt. Meigs, on the occasion of Bishop Jackson's recent visit. At the morning service, he preached a stirring sermon, confirmed two, and celebrated Holy Communion. The church has been greatly improved by painting inside and outside, trees have been planted in the churchyard, and much done to make the place one of increasing beauty and attractiveness.

Central Pennsylvania

M. A. DeWolfe Howe, D. D., LL.D., Bishop
Nelson S. Rulison, D.D., Asst. Bishop

The Rt. Rev. N. S. Rulison, D.D., visited St. John's memorial church, Ashland, on March 28th and confirmed a class of 23 persons, ranging in years from 15 to 50. Easter services were well attended, a large number communicating.

St. Paul's parish, Bloomsburg, the Rev. W. C. Leverett, rector, is making extensive preparation for the celebration of the centennial anniversary of the organization of the parish. The Archdeaconry of Williamsport will hold its spring session there during the festivities.

MANSFIELD.—The Easter services at St. James'church, the Rev. F. S. Hipkins, rector, were particularly bright and impressive. A vested choir of 20 men and boys made its first appearance and rendered choice and churchly music. The choir had been preparing for two months under musical director Cogswell, and the men were thoroughly trained. The congregation and offerings were the largest in the history of the parish. The rector preached an instructive sermon from the text, "But now is Christ risen from the dead, and become the first fruits of them that slept." I Cor. xv: 20.

WILLIAMSPORT.—On Palm Sunday evening the vested choir of Christ church, the Rev. W. H. Graff, rector, rendered with accuracy and feeling, Dr. Stainer's "Crucifixion." The soloists, Messrs. J. E. Embrick and H. Wolf, sang their parts with great delicacy of expression and were well sustained by the balance of the choir. The splendid "attacks" in the choruses, and the pure head tones of the boys, reflect credit upon the painstaking skill of Mr. H. DeK. Rider, choirmaster and organist. The Easter music also gave great satisfaction. The entire choir serves without compensation, men and boys alike being volunteers, yet the excellent character of their work is attracting deserved attention.

Trinity parish, the Rev. Geo. C. Foley, rector, has organized a mission Sunday school in the West End. Thos. H. Hammond, Esq., has been appointed superintendent, and, assisted by an able corps of teachers, is doing very good and effective work. It is the intention of one of the vestrymen, Mr. Howard, to erect a chapel in memory of his deceased wife as soon as building operations can be commenced.

The mixed choir of boys and girls at Wadleigh chapel rendered Tours' in F, with Gounod's *Benedictus* and Garret's *Agnus Dei*, at the 7 A.M. choral Celebration. The funds have been raised for a parish building, with club room and gymnasium, and it is hoped the building may be under roof by the time of the meeting of the diocesan convention to be held in this parish June 13th. Through the united efforts of the people at this East End mission, a new set of Communion plate (German silver) has been procured. The Sunday school of St. John's chapel joined in the carol service with the other two schools of the parish, using a handsome new white silk processional banner, brass mountings, for the first time.

The funds for the new pipe organ to be placed in St John's church, Bellefonte, will not be raised by popular subscription, as at first proposed. The organ will be a memorial of Major W. F. Reynolds, presented by his nephew, W. F. Reynolds, Jr.

The Living Church

Chicago, April 15, 1893

Rev. C. W. Leffingwell, Editor

DIOCESAN ELECTIONS, we maintain, should be free from influence of popular clamor, newspaper suggestion, or caucus nomination. The convention which is to elect a bishop should pray for the guidance of the Holy Spirit, without "a previous engagement" on the part of any of its members. A pledge to vote for any proposed candidate seems little less than impiety. If episcopal elections are to be controlled by secular papers, or any papers, cliques, caucuses, combinations, rings, then is the official action of a so-called convention a mere farce, a profane performance. THE LIVING CHURCH has been urged by several correspondents to "take a hand" in an episcopal election now pending. The plea has been that the secular press is bending all its energies to bring about the election of a bishop who shall represent the "spirit of the age," the low, broad, thin, weak, rationalistic, semi-agnostic spirit which is "in the air," and which poorly instructed Churchmen suppose would "popularize" the Church. THE LIVING CHURCH can have nothing to do, and never has had anything to do, with diocesan elections. If the educated clergy and intelligent laity of a diocese make an unwise choice, as it is possible they may do, we shall not hesitate to call attention to the mistake. But we cannot open our columns for electioneering, or for "booming" any nominee for the Episcopate.

Trying to Please

A clergyman heard that certain people were criticising the infrequency with which he visited them. "Do they say I neglect the sick or the afflicted?"

"No, but they think you might drop in oftener in a social way."

"Ah! I see; thank you very much for a hint, I'll attend to this."

On Monday morning the pastor left his home, and carrying a carefully revised list of his parishioners in a small book, he began a house-to-house visitation. It was wash day. His congregation was made up of all sorts and conditions of people. He didn't mind it. Entering a house, he at once adapted himself to circumstances, and began talking about soap, and pearline, and royal blueing, and wire clothes-pins, and patent line pullies, and stationary tubs, and pick-up dinners, and tired laundresses. It was just delightful.

Tuesday, he resumed his rounds. Now he discoursed on beeswax, smoothing irons, satin-finished shirt fronts, the consumption of fuel, and the everlasting raking at the stove. He grew in favor.

Wednesday, he continued ringing bells and rapping at doors. He threw out wise suggestions about the work basket, spoke of stocking darning, and how to sew new patches in the demoralized seats of little boys' trousers. He showed a charming familiarity with needles, and scissors, and thimbles. He made a deep and abiding impression.

Thursday, nothing daunted, and moved by a noble ambition to elevate the flock, he spent the entire day commenting upon pleasures derived from formal calls, evening parties, and dramatic entertainments. It tired him awfully, but he would not give up.

Friday found him talking up the merits of furniture polish, the advantages of salt over tea leaves for cleaning carpets, describing different methods of dusting, and the wholesome effects of exposing mattresses to the sunlight. He kept growing in favor.

Saturday morning, he hurried through breakfast, and after consulting the list of names, he informed his wife that he would not return until late in the evening, and again renewed his pilgrimage. Some families who didn't keep cooks, were at work in their kitchens. He insisted upon going there, so as not to disturb their plans. He fascinated them with his knowledge of culinary science. He discussed the relative merits of baking powders, told how to make ice cream without eggs, brown bread without yeast, and delicious jelly from dried apples. He expressed a hope that they never fried fish without flouring, and warned them never to drop crullers into the kettle until the lard was boiling. Did they use cottolene? His wife had been persuaded to invest in a ten-pound pail of this cotton-seed oil compound, and purely for æsthetic reasons she had decided to substitute it entirely for lard. There was no poetry in the fact of unclean porkers, but cotton-seed oil judiciously distributed through puddings and pastry, was the very acme of gentility. He abominated hot lemon pie, but by the urgent invitation of a newly married experimentalist, he consented to eat a piece, and suffered for two days afterward in consequence.

Foot-sore and fagged, he returned to the parsonage about nine o'clock. The youngest child was teething and cried until nearly day-break. He could not sleep a wink. Sunday came. The church was filled. The preacher's stock had suddenly jumped way up. At the time for the sermon he came to the chancel step and thus spoke: "With a desire to conciliate those of my brethren who never in health or sickness (and I have been in both conditions), think it necessary or polite to call upon me, I have spent the entire week in the parish. Out of two hundred families, I found just nineteen persons ailing. Two complained of ulcerated teeth, one was suffering from a stiff neck, one was nursing a toe with an ingrowing nail, three had sick headache, five were doctoring for neuralgia, two had asthma, one was laid up with a broken leg, and four had colds in their heads. Under the circumstances I have had no time left for study, or the preparation of a sermon. Of course you do not expect one. Let us pray!"

Non-juror and Mystic

Of the making of books there seems to be no end, and in the multiplicity of the new there is a daily increasing danger of forgetting the old. Specially is this true of authors who lived and wrote in the more leisurely days when readers were not afraid of volumes that wandered into hundreds of pages. Such ponderous tomes are now relegated to an upper shelf, where they rest in undisturbed serenity, too massive in size and style for an age of postal cards and telegrams and leaderettes. From time to time an enterprising editor picks out the nuggets from the old books, and places them in such an attractive light as to send readers to the books themselves in search for more. The editor who does such work adequately and intelligently confers an obligation upon the literary public, and deserves all the recognition that favorable criticism can afford.

We have met with a most capable editor of an author of the olden time, in Dr. Alexander Whyte, of Edinburgh, who recently issued a volume entitled "Characters and Characteristics of William Law, Non-Juror and Mystic." He has re-discovered William Law for our generation, a service which cannot be too warmly acknowledged. In honoring Law he has honored himself, and put readers into touch with a man who in grasp of thought and sweep of influence was easily the most powerful religious force in England during the first half of the eighteenth century.

William Law is known to most of us as the writer of "A Serious Call to a Devout and Holy Life," the book which was the means of Samuel Johnson's conversion in student days, and to which George Whitefield, and John and Charles Wesley owed so much. Thus he was an active agent in bringing about the evangelical revival which was a blessing of inestimable value to the whole Anglo-Saxon race. It is not to our credit that we should in our generation be so strangely oblivious to the mental and spiritual qualifications which carved an ineradicable impression on the makers of our ecclesiastical history.

The leading events in Law's career may be briefly told. Born in 1686, he felt called to the ministry of the Word, and received ordination in 1711. His ripe and varied scholarship won for him the blue ribbon of a college fellowship. But his conscientious refusal to take the oath of allegiance to King George I., lost him his fellowship, shut in his face the door leading to preferment in the Church of England, and saddled him with the somewhat formidable names of non-juror and mystic, names which we suspect, have frightened many possible readers from opening his books. For some years he led a peaceful and useful life as tutor to the Gibbon who afterwards became father of the famous historian. In the family he left the reputation "of a worthy and pious man who believed all that he professed and practised all that he enjoined." It was in the home of the Gibbons that "A Serious Call" saw the light of day. Afterwards the author returned to the place of his birth where he divided his time between helpful acts of charity and the writing of books. The poor never had a wiser or a better friend. He was always ready to share his last penny with them. His generosity was toned and regulated by a wisdom that refused to expend itself in indiscriminate philanthropy, but sought to help the needy by helping them to help themselves. The munificent aid of some wealthy admirers enabled him to build schools for orphan youth, and cottage homes for deserving old women. In the superintendence of these institutions he spent the closing years of his life, and when he passed away, they remained behind to constitute along with his books an abiding memorial of a man whose genius was of the highest type, the genius of goodness which not only seeks the good but is active in realizing its own ideal.

Law was a mystic, but it is evident from what has already been said, that he was far removed from the school of mystics that make much of obscure investigations and the jargon of a vocabulary hard to understand. He was intensely practical, whether in aiding the poor, teaching the ignorant, or in dealing with the problems which are the standing enigmas of the centuries. His marvellous philosophical acumen anticipated much of the laborious and searching dialectic of Hegel, yet all his speculations were subordinated to a fidelity to the Faith which never wavered. It was his proud right to assert in the closing days of his life: "All that I have written for nearly thirty years has been only to show that we have no master but Christ, nor can we have any living divine knowledge but from His holy nature born and revealed in us." He often soars to the clouds, but in his highest flights he does not forget the world below, in which most of us must dwell all the time.

The author to whom philosophical subtleties and the consideration of the problems of the ages are little more than child's play, is equally at home in the discussion of the problems of the manifestation of character in every-day life. Here it is that he will touch most firmly the sympathies of an age which is, above and beyond anything else, pre-eminently practical. His greatest books are really portrait galleries, in which are to be found remarkably vivid pictures of men and women of that day in moods far from strange to men and women of our day. They are stamped unforgettably on the mind of the reader by the rare art with which their salient characteristic is made to shine out. Only an author who, as Dr. Whyte beautifully says,

"seizes and holds all the defiles and dark passes of the heart," could so concisely and thoroughly show us bits of our inner selves in the moods and experiences of our brethren of the last century. The studies make severe reading for readers with a sensitive conscience, but they will amply repay time spent on them, with that fuller self-knowledge which is of the essence of all true education, and with the wise counsels they offer as guidance into the great highway of holy living which leads into the presence of the King.

Sermon Notes

OF A SERMON PREACHED IN ST. JOHN'S CHURCH, MASON CITY, IA., BY THE REV. J. C. QUINN, D. D.

Isaiah xii: 3: "With joy shall ye draw water out of the wells of salvation." This chapter is a song of thanksgiving as well as a prophecy of the Messiah. We in this country cannot appreciate the value of wells as those in the East can, because we have water in abundance. Hence, the force of the term, "fountain," in Holy Scripture. A fountain is the emblem of that which produces joy, and hence, whatever cheers, supports, and refreshes the soul is very aptly compared to a fountain which is a source of joy in a dry and arid desert. This world is a desert to the soul, for in it man can find no real happiness apart from God, the "Fountain of living waters."

The Bible is a well of salvation of vast value, inasmuch as it conveys to man knowledge of God, of sin, and of the only way of salvation. On every page and in every verse we read, we seem to hear the voice of God calling to the sinner: "Where art thou?" "Come home." Wise, thrice wise, are they who hear and obey these invitations of the blessed God!

How refreshing is Bible truth! When after a hard day's work in the office, store, shop, or farm, we return home, dull and dispirited, what refreshment we receive in reading our evening portion of Bible truth! Let us cultivate the habit of daily sitting for a season, in the south window of the Divine promises, and we shall receive continually increasing supplies of strength and grace for our daily engagements. We shall then understand more fully the import of these words of the wise man: "I sat down under His shadow with great delight and His fruit was sweet unto my taste."

Holy Communion or the Lord's Supper is another well of salvation. It has pleased God to associate with the partaking of bread and wine sacramentally, the bestowal upon the soul of the "body and blood of Jesus Christ." "Except ye eat the flesh of the Son of man and drink His blood, ye have no life in you."—John vi: 53.

This partaking of Holy Communion is the highest act of Christian worship which we can perform, and if we love Jesus and are living in communion with Him, should be done frequently. "As often as ye eat this bread and drink this cup, ye do show the Lord's death till He come." "I am the bread of life," Christ tells us, and our prayer should be, "Lord, evermore give us this bread." The Christian should live so that this holy Sacrament could be partaken by him at any time when there is opportunity.

Daily reading of Holy Scripture is a well of salvation, which we need not now dwell on further. Daily providences are also a well of salvation, in so far as in them we can see the hand of God shaping our course and moulding our character. We should make everything in daily life subservient to our spiritual interests. Take everything as from God and use everything for God.

"A City without a Church"

A REVIEW OF AN ADDRESS BY HENRY DRUMMOND, F. R. S. E.

BY JOHN S. DAVENPORT

This is one of the minor productions of this author, gotten up in dainty style by Messrs. Pott & Co., and has had a large circulation. There is one tendency of all of these tracts to bring Christianity down to the level of humanitarian ethics without anything of the supernatural. "The Programme of Christianity" is a series of good works among men, leaving out all the provisions for raising the spirits of men to the higher spiritual level by the power of the Holy Spirit. "The Greatest Thing in the World" is natural human benevolence, another divine gift of charity imparted by the Holy Spirit.

This present pamphlet is remarkable as being a contradiction of one of the essential articles of the Christian Faith: "I believe in one holy Catholic Apostolic Church."

"A City without a Church," means a churchless and creedless Christianity. There is imprinted on the blank leaf following the title page a part of the text from the Apocalypse, giving the description of the New Jerusalem. "I John saw the holy city, New Jerusalem, coming down from God out of heaven—and I saw no temple therein—but His servants shall serve Him, and they shall see His face and His name shall be on their foreheads." In this Mr. Drummond says John holds up to the world the picture of a city without a church as the ideal of the heavenly life. He says: "By far the most original thing here is the simple conception of heaven as a city." This conception is not original with St. John, as the Old Testament is full of it.

But it is not true that the apostolic seer here is giving an ideal of the heavenly life on earth. He is representing not earthly things but heavenly things. With all the high associations connected with this passage as descriptive of the Church after the Resurrection, it is something of a shock to have it used as suggestive of a life here on earth, and that life "a city without a church."

Mr. Drummond's conception of a city is quite wide of that of the prophet. The latter looked upon the city as a constitution, an ordered society. Mr. Drummond seems to look upon the city simply as an aggregation of people, and the forming of cities as the chief end of social life. "To make cities that is what we are here for. To make good cities that is for the present hour the main work of Christianity. For the city is strategic."

Mr. Drummond says many things perfectly good, true, and just, with regard to the influence that good men may have, and the opportunities that the life of a city, in the midst of a multitude of people, affords for beneficent action and influence, but when he makes the great end and aim of Christianity, that is, the end and object of all that our Blessed Lord effected by His Incarnation, sufferings, and death, to be the promotion of a perfect social life on earth, it is manifest that he has no conception of the wide reach of the Incarnation in "the life of the world to come."

Mr. Drummond lays special stress on what he says is the absence of a Church in the New Jerusalem. "I saw no Church there,' said St. John, nor is there any note of surprise as he marks the omission of what one-half of Christendom would have considered the first essential." There could hardly be a greater perversion of a text of Scripture. St. John does not say, "I saw no Church there." In the vision, the Church and the city are identical. The Church is the city and the city is the Church. But the prophet says: "I saw no temple therein," (Authorized Version) The word temple here used does not answer to the idea of a building in which people gather together for worship, as Mr. Drummond seems to suppose. The word rendered temple properly signifies the shrine, or innermost sanctuary, as the most holy place in the tabernacle, the temple. There was no shrine there, because the actual presence of the Lord God and the Lamb were directly manifested, and they were the shrine. The manifested presence of the divine glory was open to the view of all.

The great aim of this part of Mr. Drummond's address is to make the entire ecclesiastical system of the Church appear as a perversion of Christianity. He says: "Perhaps the most dismal fact of history is the failure of the great organized bodies of ecclesiasticism to understand the simple genius of Christ's religion", and in this strain all through. All services of worship, all ceremony or order, is regarded as worthless. The belief in the Church as a divine organization is represented as a superstition. The Church is a mere temporary provision adapted to the weakness of men. Mr. Drummond deprecates the suggestion that he means to depreciate the Church. "On the contrary," he says, "if it were mine to build a city, the first stone I should lay there would be the foundation stone of a church. Why? Because, among other reasons, the product which the Church on the whole best helps to develop, and in the largest quantity, is that which is most needed by the city." He recognizes the Church as the most useful instrument of civilization and culture, but not at all as the divine constitution which is to exist forever. "The Church is a divine institution because it is so very human an institution." What Church services really express is the want of Christianity, and when that which is perfect in Christianity is come, all this, as the mere passing stay and scaffolding of struggling souls, must vanish away." What then are we to make of all that is said in the New Testament, of the Church as the Body of Christ, of which He is the Head and we the members? What of the Church as the Bride of the Lamb which He purchased for Himself? What of the marriage of the Lamb, which is spoken of as the consummation of the work of divine salvation?

There are other equally obvious perversions of the meaning of this passage of Scripture, but this will suffice to show the spirit and tendency of the address. The entire conception of the Church as a divine institution—the habitation of God by the Spirit—to continue to all ages, carrying with it the conception of a divine ministry and sacraments and spiritual endowment, is swept away. Such teaching must be mischievous as tending to turn away attention from the fixed ordinances of God's house and the sacredness and reality of the Church as the Body of Christ.

Letters to the Editor

"SO TEACH US"

To the Editor of The Living Church:

I desire to enter a protest against the arbitrary change in Psalm xc: 12, both in the Psalter and Burial service, made by the Revision Committee, *viz.*: "*O* teach us" for "*So* teach us.' It does not represent the Hebrew original. The literal rendering of the verse is: "Thus make (us) to know to numbe our days, etc." What possible good can result from th change? J. ANKETELL.

Fair Haven, Vt.

To the Editor of The Living Church:

Mr. Berry will find the answers to his queries suggesting error in two places in the Psalter in the Standard Prayer Books, on referring to Appendix 14 to the Journal to the last General Convention, pages 585 (as to Ps. lxxxiii: 9) and 586 (as to the Burial anthem).

The whole of that appendix should be carefully read and will be found most interesting to any one desirous to understand the scholarly and conscientious work that has been spent on the revision.

E. N. GODDARD.

Windsor, Vt., April 8, 1893.

BISHOP HERZOG.

To the Editor of The Living Church

In the charges which some of your correspondents have been making against Vilatte, there is no reason whatever for introducing the name of Bishop Herzog, and thereby bringing discredit on him and on the Old Catholic movement in Switzerland and elsewhere. Bishop Herzog has no connection with Vilatte any more than any other bishop has with a priest ordained and afterwards deposed. What is more, he has refused to have anything to do with any of Vilatte's irregularities and has discountenanced them altogether. The pseudo-archbishop would not be received in any capacity by any Old Catholic congregation in Switzerland. Bishop Herzog is a learned and a saintly man, and his noble cause ought not to suffer in this connection. GEO. S. PINE,

American chaplain, Christus Kirche, Luzerne.

March 23, 1893.

PRAYER BOOKS FOR MISSION FIELDS

To the Editor of The Living Church

A correspondent of one of our Eastern Church papers says that the new Standard Prayer Book was introduced in some of the parishes in Chicago last month. At one church the rector asked the congregation to give their old Prayer Books for use in the mission fields, and caused a large basket to be placed at the end of the middle aisle to receive them. As the congregation passed out, many Prayer Books were put in this basket. A Chicago daily paper described it as "a solemn and impressive service."

I hope that "solemn" ceremony of putting the old Prayer Books in the basket will be the end of the matter; that the books will be left in the basket, and not be sent outside of Chicago. The "mission fields" do not need "old" Prayer Books, or any old or worn out and used up things whatever, be they books, or clergymen, or laymen, or houses of worship. The "mission fields," far more than the established parishes, require the very best of all the means of doing the work of the Church. And especially do they need the revised, perfect, Standard Book of Common Prayer—that edition which the last General Convention ordered to be put in use. As a laborer in one of the "mission fields," I respectfully but earnestly beg the rectors of Chicago and all other places: Keep on giving us your old love, and your old prayers, and your old coin, but don't, please don't, send us any "old Prayer Books."

JOHN H. BABCOCK.

Mitchell, South Dakota.

A HOME FOR INCURABLE CHILDREN

To the Editor of The Living Church

A statement having recently appeared in a New York paper, which virtually charges the Sisters of the Annuciation B. V. M., with seeking money for their proposed Home for Crippled and Incurable Children, under false pretences, they deem it their duty to try to submit to you the following correspondence, the originals of which are in their possession, and may be seen by your agent whenever desired. This is a serious matter with them, as they are under a contract, as a corporation, to pay for a house, and they cannot allow the statement, therefore, to pass unchallenged from whatever quarters it may come. M. VAN RENSSELAER,
Warden S. A. B. V. M.

"HOME OF THE HOLY COMFORTER, 149 2ND AVE.,
"Jan. 15, 1893.

"MY DEAR RT. REV. FATHER:—Our Community having increased by the coming in of several postulants, we have decided, in addition to this work, of which we shall continue to have charge, to open in the spring a Home for Crippled and Incurable Children, and write to ask your blessing upon our undertaking.

"Physicians say that it is a crying need, as there is no house of this kind in New York; and they are obliged to send their little sufferers to the Island to be cared for by work-house women. We have a little fund started for this work, and think with the aid of friends, we shall be able to do what we so greatly desire. Again asking your blessing upon us and our work, I am very reverently your child,
"FRANCESCA, Supr. S. A. B. V. M."

THE REPLY OF THE BISHOP:
"Jan. 20, 1893.

"MY DEAR SISTER FRANCESCA:—You may be sure that I shall ask God's blessing for you and your associates upon every good work which may be wisely undertaken and prudently conducted by you and them.

"Believe me very faithfully yours, H. C. POTTER."

ROMAN CONFIRMATION

To the Editor of The Living Church:

In the year 1714 there was drawn up by one of the Houses of Convocation of Canterbury, "A form for admitting Converts from the Church of Rome, and such as shall renounce their errors." It failed to receive the royal sanction, probably owing to the death of the reigning sovereign and the accession of the first of the Hanoverians; but it admirably serves the purpose of which H. A. de F. writes in this week's LIVING CHURCH. The form may be found in the second volume of Cardwell's Synodalia, page 796, or in Hook's Church Dictionary, page 3. I may add that for lack of any instruction from my superior, I have used this form, with slight modifications, when it has been my privilege to receive into communion persons who had accepted Roman Confirmation. It has been said, however, that as in Roman Confirmation there is no laying on of hands and, therefore, possibly no true Confirmation, it is not improper to have converts from Rome confirmed according to the order of the Book of Common Prayer. I do not agree with this opinion; nor do I think it is widely held. H. A. de F. will find, if he goes back to the time before the accession of George I, that the question has been agitated frequently and thoroughly.

Philadelphia, April 7, 1893. J. S. S.

HARVARD SCHOLARSHIPS

To the Editor of The Living Church

Permit me on behalf of the St. Paul's Society in Harvard University to call your attention to the following facts, which will I feel sure be of personal interest to you.

In 1870, Mr. Nathan Matthews, of Boston, established fifteen scholarships yielding an income of $300 per annum each, for the benefit of needy and deserving scholars in Harvard University. The terms of his gift provided that preference was to be given, among candidates of merit, to "those who were intending to study for the ministry of the Protestant Episcopal Church." The administration of these scholarships was similar to that of other scholarships held by Harvard College. No student could be appointed to one until he had been in residence at the university for at least one year. No student of inferior or even medium rank could receive one, because not only $300 scholarships but those of much smaller income, were held by the faculty exclusively for scholars of high standing.

Although Harvard College probably has more Churchmen among its students than has any other college in the United States—several recent class statistical tables showing them to be predominant over any one denominational group—there never has been a year in which all the Matthews' scholarships have been claimed by creditable candidates for Holy Orders. The Faculty having its attention called to this fact, in 1890, voted to allow Matthews scholarships to be promised in advance to graduates or students of other colleges entering the senior class of Harvard College, provided they presented high testimonials and brought satisfactory assurance of their approved candidacy for Holy Orders. Although candidates admitted to advanced standing from Hobart and St. Stephen's Colleges have enjoyed Matthews' scholarships under this new provision, the number of scholarships going to high scholars *not Churchmen*, is still unsatisfactorily large. This winter, consequently, the Faculty has voted to broaden the terms of assignment so that sons of clergymen of the Protestant Episcopal Church can in future come in on equal terms with intending candidates for Orders.

It is firmly believed that if this wise and worthy change is fully understood by our clergy, this trust will no longer be only partly enjoyed by those for whom it was primarily intended by Mr. Matthews.

The St. Paul's Society in Harvard University begs therefore to call your particular attention to the matters already stated, and to emphasize the fact that $300 a year goes more than half way to pay all the necessary and provident expenses of an earnest and economical undergraduate in Harvard College. I shall be most happy to give you any further information on this or kindred subjects which you may request. H. SAVILLE.
President of the St. Paul's Society.

PRAYER BOOK OR CANONS?

To the Editor of The Living Church

In the beginning of the new Book of Common Prayer, under heading "Concerning the service of the Church," sub-heading "Hymns and anthems," I read: "Hymns set forth and allowed by the authority of this Church, and anthems in the words of Holy Scripture or of the Book of Common Prayer, may be sung before and after any office in this book, and also before and after sermons."

Turning to the Digest of the Canons of the Church, Title I., Canon 258, I read: "The hymns which are set forth by authority, and anthems in the words of Holy Scripture, are allowed to be sung in all congregations of this Church before and after Morning and Evening Prayer, and also before and after sermons, etc." Which are we as loyal Churchmen bound to obey, the order of the Book of Common Prayer, or the canon of the Church? By the former we are permitted to use anthems in the words of the Book of Common Prayer; by the latter, anthems in the words of Holy Scripture only. By the former we are permitted to use hymns and anthems before and after any office in the book, also before and after sermons; by the latter we may use hymns and anthems before and after Morning and Evening Prayer only, and before and after sermons.

Why should there be such an apparent discrepancy between the order in the Prayer Book and the canon of the Church? I cannot think that the matter is an oversight on the part of our revisers. I suppose there must be some reason for the difference. There certainly is great confusion in the matter, and I should like to know what we are to do. In either case there are many anthems in use in our churches which we may no longer use except we ignore both the Prayer Book and the canon of the Church.

J. NEVETT STEELE,
Assistant minister Trinity church.

New York, March 27, 1893.

MISSIONARY BOXES AGAIN

To the Editor of The Living Church

Week after week I have earnestly read the letters on "Missionary Boxes." I cannot call them answers to my queries. Indeed in some respects they have most clearly demonstrated the evils of which I wrote. Will you kindly allow me to review some of them? Listen to the Missionary's wife, who writes with the honest conviction that "R" wishes to see the help from missionary boxes cut off. One can easily see she has not read my letter, without her frank avowal. She says: "I do not know what we would do without them. Our salary could not anything like supply us." I only ask in reply; Ought this to be? Should not the Church provide a salary that will support her missionaries when she sends them out?

Mr. Barnwell says the Church would get the cash if she could. Will she, while the people are taught that the best and noblest thing to do is to send a missionary box? Why not bend all the wonderful energies of the auxiliary to supplementing the missionary funds of the Church, and let the missionary have enough to buy his own and his family's wardrobe without subjecting him to questions however "kind or delicate?"

As to the suggestion of "A", the celibacy of the clergy as a remedy, that has been so much improved on by Mr. Zeller's substitution of the celibacy of the laity instead, that no word of mine is needed. I am thankful for one word Mr. Zeller says: "R" has set him to thinking. When the Church sets herself fully to thinking, better days will be ahead for our noble pioneers.

Mr. Wilkins says: "It is an honor to the heads and hearts of the noble women of the Church, that the wives of men who have small incomes shall be so effectually helped." Certainly; "R" never denied that! But if Mr. Wilkins thinks missionary boxes the best, or only way, let him read the expression of gratitude, contained in the first portion of Mr. Stuart's letter on this subject, in THE LIVING CHURCH of March 11th. Even that expression is honestly qualified by the sentence that "some have been slightly indifferent." Then read on: "It is not a question of self-respect, or anything else. I do not let my people know what I receive. Why keep back from the people the knowledge of what he calls a gift from God? Surely it would be for their edification to know of such. But my good brother, it is a silent protest against the fact that the priest's work is not thought worthy of a decent living to himself and family. Now Mr. Wilkins suggests that "R" can acquire fame by proposing a substitute for missionary boxes. "R" has no ambition to acquire fame, but would like to know how missionary boxes "spread knowledge." I can fully understand how the Woman's Auxiliary can and does; but boxes, not the auxiliary, is our theme. Stick to the text Mr. Wilkins.

"S. E." speaks of the ministry as supported "by gifts." Our Lord says "the laborer is worthy of his hire." Have not the clergy of the Church made a mistake in teaching their people that their salaries are "gifts?" The sooner the people learn it is a just debt they pay their priests, and that no money they possess can pay for one sacrament, and that when they have given their priests a decent living without the patch-work of donations and boxes, they have only discharged a Christian obligation to enable the man who ministers at the altar to live of the altar and not on "gifts", a better day will dawn for priests and people alike. I fully agree with "S. E." that "the vital part of the criticism has not been met yet;" and gratefully thank him for one practical suggestion, a "proper sustentation fund fairly and impartially administered."

Surely, the mind which can so readily grasp the end to be accomplished, can give us some further help by the way. Possessed with an earnest craving to see the heads and hands of our self-sacrificing missionaries lifted up, their burden lightened, and the Church realize that it owes to her devoted men and their families, something more than gifts and donations, this, not fame, is the wish of R.

To the Editor of The Living Church:

I am surprised that in all that has been written about missionary boxes, the real key-note, that which touches the greatest benefits, has not yet been mentioned. As I see it, the greater good reaches the parish and society that does the work of filling these boxes. Somewhere I have read that it is more blessed to give than to receive.

So Mr. and Mrs. Rev. Missionary, do not let what has been said about receiving these boxes worry; rather give thanks that there is some work to be done which shall arouse the spirit of charity and loving help for others. I do not believe churches likely to prosper where some kind of charity work—is that a good word?—is not done. T. S. T.

Opinions of the Press

The Church Standard

THE RESURRECTION.—We admit it to be marvellous, astounding, and apparently miraculous; but we ask only whether it is true, whether, as Matthew Arnold says, it "ever really happened." Then, after full investigation, we conclude with Dr. Westcott that "taking all the evidence together, it is not too much to say that there is no single historic incident better or more variously supported than the Resurrection of Christ. Nothing but the antecedent assumption that it must be false could have suggested the idea of deficiency in the proof of it." But to hold antecedent assumptions in the face of overwhelming evidence, is utterly unscientific. Therefore we obey the rules of all true science when we hold fast to the fact of our Blessed Lord's most glorious Resurrection.

The (N. Y.) *Evening Post*

WHY MARCH FOURTH?—It is not true that the framers of the Constitution expected a President who had been rejected at the polls to exercise the executive power for four months after the people had declared themselves in favor of another man. Their only provision on the subject was that the President was to "hold his office during the term of four years", and they did not fix the 4th of March following an election in November as the day when the term should begin. The convention which framed the Constitution authorized the old Congress of the Confederation to decide "the time for commencing proceedings", and only the dilatoriness of this body during the summer of 1788 prevented its fixing the time for the inauguration of the first President and the assembling of the first Congress at the opening of January, 1879, instead of on the first Wednesday in March in that year. It is thus only by accident, and not of set purpose, that we have ever since had the absurdity of a President and Congress exercising power for a third of a year after the election of their successors, instead of going out of office almost immediately afterwards, as is the rule in every State.

The Churchman

LAMBETH CONFERENCE.—The next Lambeth Conference is arranged by the Archbishop of Canterbury to take place in 1897. This will be the thirteen hundredth anniversary of the landing of Augustine in Kent, as the missionary of Pope Gregory. The fourth Lambeth Conference will be a fitting occasion for celebrating this interesting event. The see of Canterbury has played a most important part in the colonial history of the Church since the first Latin bishop sat there.

Not the least important of recent events have been the three conferences of bishops in communion with Canterbury. The first of these gatherings was in 1867. Archbishop Longley sent 144 invitations, and 76 bishops accepted the call, and met at Lambeth. Archbishop Tait in 1878 had a second conference, with 100 bishops present. In 1888 the present Archbishop appointed the conference, which 445 bishops attended. There has been a growing conviction that these conferences are of inestimable value to the cause of Church life, activity, and doctrine. Valuable work has been done in the cause of Christian unity, and much enthusiasm has been kindled, and warm interest created between scattered Churches and dioceses. It is quite possible that these conferences may be instrumental in developing eventually a still closer union between the Churches who use the Book of Common Prayer, and we feel that it would be an extremely unfortunate thing if any obstacle arose to their continuance. The only suggestion that we have to make is that English bishops should contemplate the possibility of these conferences sometimes being held on this side of the water.

The Christian Union

MUNICIPAL REFORM.—There is no principle of political reform that has been of late more strongly urged than that which would separate municipal affairs from the influence of national politics. It is justly argued that what citizens of a place like New York or Chicago want is to have the public business carried on efficiently and economically, by men whose honesty and capacity are beyond question, and that it is not of the slightest consequence whether a Mayor or Commissioner of Public Works believes in protection or tariff reform, gold standard or bimetallism. Every one admits this theoretically; to put it in practice is another matter. But at least a start in the right direction has just been made in Chicago. Eleven newspapers, including the *Tribune*, *Inter-Ocean*, *Herald*, *News*, *Dispatch*, and others perhaps not so well known in the east, have simultaneously printed an appeal to the people, setting forth the theory we have above outlined, stating that the time is now ripe in Chicago for an attempt at non-partisan city government.

The Church Standard

THE ANN ARBOR DECISION.—Railway employees will stand greatly in their own light if they are so foolish as to dispute or resist this decision, for it introduces a rule that in the end must work in their favor, while it deprives them of no right except an imaginary right to do an odious wrong. If it is once settled that a railway employee is not at liberty to leave his work at his own discretion, no court will henceforth be able to decide that the railway is at liberty to discharge its employees at its discretion, and so, while railway strikes will end, railway employees will not be removable without cause. Besides, if the ground is once admitted that railways are public servants under an implied contract of service for which they are remunerated by the concession of a privilego to exact tolls from the public for the transport of goods and persons, many unforeseen consequences, all of them favorable to the public, must surely follow from that admission. The right to regulate railway charges will be claimed, as it never yet has been, by the legislatures of the States, and rightly so, for it will then be the duty of the State to see that the public is served at the lowest cost compatible with the efficiency of the public railway service. Then, too, certain misdemeanors which have been committed with a high hand and with entire impunity, by certain railways, will be readily preventable by the State legislatures.

The Interior (Pres.)

THE OLD THEOLOGY.—As to the old theology, it should be said in its favor that in treating of the Bible it did not make more of its discrepancies than of its harmonies. The old theology was not ignorant of difficulties connected with the study and exposition of the Bible. It confronted every one of the problems presented to the schools of to day. There was not a misplaced "sh'va" in the Hebrew text over which it had not dwelt in reverent study. From the construction of Noah's ark to the interpretation of Messianic prophecies it dealt with every possible objection. But when sent for by the Master to feed the hungry and expectant multitudes with barley loaves and such fishes as were at hand, it did not call chief attention to the fish-bones. Its duty was to feed, not to choke, the people. The old theology, moreover, did not assume omniscience. When cities were buried, it took it for granted that only the spade of the excavator could even approximately reconstruct the destroyed capital. It did not attempt to build a new Rome in the clouds. The old theology believed, perhaps, too much in logic, but it believed very little in the imagination. It was not without its great scholars, men to whom the Hebrew and Greek of the sacred text were as familiar as the tongue which they heard in their cradles; but it never occurred to such scholars that they could, out of their inner consciousness, evolve the solution of all mysteries and the clue to all enigmas. Its motto was not to know all things, but to believe all things. It held that difficulties of record could only be settled by discovery of fact, and it inculcated a patient faith instead of presenting a factitul solution. If it erred in this, its error was that of a child-like faith rather than a childish arrogance.

Personal Mention

After May 1st, the Rev. J. B. Nies, Ph. D., should be addressed at 142 McDonough st., Brooklyn, N. Y.

The Rev. A. N. Lewis, of New Haven, Conn., who has been in charge of Christ church, Montpelier, Vt., since October, 1891, has been unanimously elected to the rectorship.

The present address of the Rev. Geo. T. Rider is 726 Carroll St., Brooklyn, N. Y.

The Rev. Arthur W. Higley has accepted the rectorship of St. James' church, Texarkana, Tex. Address accordingly.

The Rev. W. P. N. J. Wharton's address is St. Vincent, Minn.

To Correspondents

E. E. D.—"Suggestions are welcome." With all due appreciation we must say that some of yours seem hypercritical.

W. A. J.—If we were to make a paper to suit the clergy only, we should have to charge $5.00 a year. We should have few other readers.

"A SUBSCRIBER."—Do, please, sign some name more distinctive. "A Subscriber" has been writing to THE LIVING CHURCH for the last fifteen years. 1. The Rubric reads: "And there shall none be admitted to the Holy Communion until such time as he be confirmed, or be ready and desirous to be confirmed." This is a wholesome regulation—no more "exclusive" than are the laws of literary societies, business corporations, and legislative bodies. 2. We do not see how a priest can consistently invite to the altar, persons who are not confirmed and who never propose to be confirmed. We have heard that even bishops have done this, calling upon all "who love the Lord Jesus Christ," to receive. This does not signify that a priest must "repel" every unconfirmed person who presents himself at the altar.

Ordinations

In St. Luke's church, Tacoma, Wash., on March 10th, Mr. Edward G. Knight was ordained to the diaconate by Bishop Paddock, assisted by Bishop Wells. The candidate was presented by the Rev. Chas. H. Kidder, and the sermon was preached by the Rev. Dr. Jefferis. Mr. Knight comes from the Baptist denomination, having been pastor of the 9th Baptist church of Philadelphia.

Official

THE WOMAN'S REST TOUR ASSOCIATION

of Boston, Mass., announces its hand-book of travel, revised lodging list, and that delightful periodical, the Pilgrim Script. The two latter publications are for the use of members only. Further advantages of membership are set forth in the recently issued circular, sent on receipt of stamp.

STANDING COMMITTEE OF MASSACHUSETTS

BOSTON, April 6, 1893.

The Rev. Chas. Follen Lee (deacon) was recommended for Priest's orders. Frederick Edwards and Francis Augustus Fokeroft were recommended for Deacon's orders. Mr. Lewis Nichols (Postulant) made application to be received as candidate for Holy Orders. Messrs. Wm. Bayard Hale, Robt. Codman, Jr., and Asaph Swift Wicks applied to be recommended for Deacon's orders. The Rev. Messrs. Abel Millard, Francis Lesuere Palmer, Frederick Manning Brooks, and Joseph Carden applied to be recommended for Priest's orders. These lie over, under the rules, one month.

The parish of St. Luke's, Linden, was admitted to union with Convention.

A. ST. JOHN CHAMBRE, Secy.

CENTRAL PENNSYLVANIA

At a meeting of the Standing Committee applications were received from Messrs. Edward J. McKenty and Wm. Hilton Butts as candidates for Holy Orders. Consent was given to the consecration of the Missionary Bishops-elect of Yeddo and Shanghi. Dr. Otho Brant, formerly a Methodist minister, was recommended to the Bishop for admission to the order of Deacons, and the Rev. Edgar Campbell for advancement to the sacred order of Priests.

Notices

Notices of Deaths free. Marriage Notices one dollar. Obituary Notices, Resolutions, Appeals, and similar matter, three cents a word, prepaid.

Died

FUNSTEN.—Entered into the rest of Paradise on the morning of March 18, 1893, at his home in Winchester, Va., Emily Funsten, formerly of Clarke Co., Va. "The victory of life is won. Alleluia."

Acknowledgements

Received with thanks for "G": C. A., $1,00; Anon, $2.00; Edmond Phares, $2.50.

I DESIRE to acknowledge with many thanks, the receipt of the following sums for my "Mission Tract Fund": From a communicant of St. Mary's church, Kansas City, $12.00; a communicant of Trinity church, Kansas City, $5.00; a friend, $5.00; total, $22.00.

HORATIO GATES,
Archdeacon of West Missouri.

Kansas City, Mo., April 4, 1893.

FOR G. F. S. HOSPITAL FUND

Cathedral Branch: St. Margaret's Chapter, $12.10; miscellaneous from members, $18.24; Miss A. Williams, $50.00; a working associate, $25.00. Epiphany branch, $20.00; St. James' branch (remainder of pledge), $4.00; Trinity branch (by souvenir spoons), $1.95; Mrs. H. S. Van Buren, $20.00; offerings at annual meeting, Trinity church, $9.00; amount previously acknowledged, $2,551.41; total to date, $2,711.70.

FANNY GROESBECK, Treasurer.

413 Washington Boulevard, Chicago, April 3, 1893.

Appeals

APPEAL FOR BOYS' CLUB

I am in need of articles for a gymnasium for boys' club, and any literature will be very acceptable and greatly appreciated by the Cadets of St. Andrew. Address

REV. WM. J. VANIX,

Huron, S. Dak.

THE GENERAL BOARD OF MISSIONS

Legal Title (for use in making wills): The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the U. S. A.

Domestic missions in eighteen missionary jurisdictions and thirty-five dioceses, including missions to Indians and colored people

Foreign missions in China, Japan, Africa, Greece, and Haiti.

Salaries of twenty bishops; stipends of 1200 missionaries, besides support of schools, hospitals, and orphanages, require many gifts large and small.

It is particularly requested that the Lenten and Easter offerings of the Sunday schools be remitted promptly to MR. GEORGE BLISS, treasurer, 22 Bible House, New York.

APPEAL FROM GLENWOOD, MINNESOTA

When thou makest a feast, call the poor, the maimed, the lame, the blind, and thou shalt be blessed.

Glenwood, a county town in Central Minnesota, 120 miles from any large city, essays to build a church. We own the land for church and parsonage. We have on hand $350. We appeal for money, and for fancy articles, or other salable goods for a bazaar.

We know the times are hard, as they were in the days of the widow of Zarephath, from whose frugal store the prophet Elijah was fed. "And the barrel of meal wasted not, neither did the cruse of oil fail." Give us, we pray thee, the water of life, that we may drink. Grant us the voice which tells what most we need.

The Assistant-Bishop of Minnesota permits this our cry.

Address, MISS FANNIE CHANDLER,
Ladies' Guild.

Glenwood, Pope Co., Minn.

A WORTHY APPEAL ENDORSED

The town of Madera, in Fresno county, California, very much needs a church and is about beginning the erection of one to cost without inside finish, $2,000. We can raise $1,000 here, for a part of which I have made myself responsible. We plead with God-loving Church people who believe in church extension, to help with the other $1,000. Please send all subscriptions to the Board of Missions, Bible House, New York.

OCTAVIUS PARKER, missionary in charge,

Approved and commended as an opportunity to encourage self-help and missionary enterprise.

WILLIAM F. NICHOLS, Assistant Bishop of California.

Modesta, March 13, 1893.

NASHOTAH

I have been told that there are those who think that Nashotah House has become possessed recently of rather a large sum of money, and that therefore they do not see the need of further contributions to her work. The truth is that we have recently received a gift of $25,000 which can be applied only to the endowment fund and cannot be used for current expenses. We still need contributions to the daily bread fund, and we ask our friends to continue sending their offerings. We have upwards of forty persons to care for and provide food for. We also need funds for a new dormitory; we must have the dormitory if we are not to refuse admission to numbers who are applying to us.

WALTER R. GARDNER,
President.

Church and Parish

A YOUNG WIDOW, Protestant Episcopal, desires position as housekeeper. Address WIDOW, care THE LIVING CHURCH.

MR. GEO. F. LEJEUNE, organist of St. John's chapel, Trinity parish, will accept engagements to organize and train surpliced choirs in or near the city. Address 47 Varick st., New York City.

MR. R. R. GOW, Lay-reader, Idaho Springs Colo., with good commendations and delivery (copies of commendations with Editor) desires a position under overworked priest, as assistant. Small salary very acceptable.

ORGANIST and choirmaster, Churchman, communicant, of great experience in choir work, and thoroughly good church and concert organist, desires re-engagement. Five years in present and same in last position. Reference to present Church authorities. ORGANIST, 5423 Monroe ave., Chicago, Ill.

MARRIED man, 30 years of age, Catholic, would like employment part of the day, that he may support his family while studying for the ministry. Some good Churchman can aid in this way in putting an earnest man in the work of the Church. Address, G. P. A., care LIVING CHURCH.

WANTED immediately, two men, in Priest's orders, married preferred, to join the Alaska Mission. It is necessary that who ever goes shall be in robust health. It is imperative that the mission stations which the Church has established there shall be reinforced; and, since the annual vessels sail in May to St. Michael, and in June to Point Hope, application should be made without delay. This is a formal call from the Board for volunteers. An unexpected letter just received from the Rev. J. L. Prevost, of the Yukon River District, urges the need of reinforcements. Address the Rev. WM. S. LANGFORD, D.D., General Secretary, 22 Bible House, New York.

For Sale

TRINITY SCHOOL. Tivoli-on-the-Hudson, for sale! A rare chance for any one wishing a thoroughly equipped first-class school property. Liberal terms to any one wishing to continue it as a Church school. Beautifully and healthfully situated for a summer boarding house. Apply to the rector, the Rev. JAMES STARR CLARK, D. D.

Easter Tide

BY MARGARET DOORIS

The world is waking into life and joy,
From the long silence of the wintry night,
The chill of death, the bleakness and the gloom;
The flowers are coming forth to meet the light,
And Easter buds in beauty are abloom.
Oh, weave them into garlands fair and bright,
And scatter them to-day upon the tomb,
And let your glad songs be our Saviour's might,
For He hath gained the victory over Death.
The risen Lord hath thrown heaven's portals wide,
The grave and gate of Death we'll pass with Him,
With Him to find the joyful Easter tide.
When life with all its pain and care is gone,
How glorious then shall be the resurrection dawn.

London, Ohio, A. D., 1893.

Churchmen especially are indebted to the house of Macmillan & Company, London and New York, for a valuable study of "Gothic Architecture by Edouard Corroyer, edited by Walter Armstrong, director of the National Gallery, Ireland." The author is a pupil and ardent disciple of the late Mons. Viollet-le-duc, the highest authoritative expositor of the Gothic art of modern times. The translation from the French is intelligently done by Miss Florence Simmonds, so that the reader is brought into uninterrupted relations with the author. He is a resolute *doctrinaire* and has no hesitation in pushing his claims for both the priority and supremacy of the Gothic art as a French development in its noblest phases wherever he can find forcible exemplifications, even if in his quest he invades foreign or contested ground. Thus he does not scruple to attribute the wonderful choir of Lincoln cathedral to French inspirations and construction, and would doubtless press a similar claim for the larger portions of Westminster Abbey if it served his purpose. Apart from this excessive devotion to the general theory of French pre-eminence, which in a large measure must be conceded, he subjects the entire subject to a systematic and well-ordered treatment, so that any thoughtful reader may follow his double line of elucidation, for an admirable series of 236 illustrations accompanies the text. His work is divided into four parts —Religious, Monastic, Military, and Civil Architecture. The distinction between the first two is shown to be actual, as they sprang from different inspirations and developed in strongly contrasting lines. The monastic having been subordinated to the ecclesiastical, as represented by diocesan organization and construction in France, we have definitely-drawn lines of demarkation between them, the great cathedrals which command the growing admiration of Christendom having grown up ndependently of monastic influences, if not even directly antagonizing them, whereas in England, as is well known, the monastic system had the fashioning of most of what are now appropriated for cathedral uses.

There is a larger value to be found in such scholarly works as this for our own Church, since it has outgrown its tentative and missionary stage, and the day of expedients and temporary makeshifts, and that chiefest abomination, modern Gothic, it may be hoped, is well passed. We are driven by the energies and rapidity of growth to build solidly and permanently, with an eye to the future while providing for the present. A certain liberty of lawlessness in all ideals has befallen us, and there is great danger lest a growing spirit of eclecticism estranges us from the splendid heredity in the great cathedral art which is rightfully ours. Gothic art is in a perfect sense a true liturgic crystallization, at once historic, religious, and authoritative until a purer and more eloquent symbolism is vouchsafed us. The Catholic arts have come down to us inspired and fashioned by the Catholic creeds and liturgies. They are bound together in a duality of power and significance. A sound knowledge of the Palestrina and Middle Age polyphonists in musical liturgics, with the structural arts of the great cathedral builders, and the devout art of the Perugians and early Florentines and great Flemish masters, all sprang from and represent a common life. The American Church inherits directly from all three. This volume, therefore, of Mr. Corroyers should prove very helpful to our own architects and church builders.

Fresh announcements reach us from the Music Bureau of the Columbian Exposition. In addition to the concerts announced for May and June, the New York Symphony Orchestra, Walter Damrosch, conductor, will give two concerts in Music Hall, on May 19th and 20th. The Apollo Club of Chicago, will give performances of Handel's "Messiah," on June 14th and 28th, and of Bach's "St. Matthew's Passion," on June 16th and 30th. Following the festival in July of the second section of representative western choral societies, there will be given in the Music Hall, symphony concerts, including the Ninth of Beethoven, and in Festival Hall, Wagner concerts, conducted by Hans Richter. Engagements for band music have been made with Gilmore's Band for September, and with the Band of the 13th Regiment, of New York City, F. N. Innes, conductor, for October.

The growth of Ritual is thus summarized in a citation from *The Holy Cross Magazine*: "The progress we are making towards the recovery of the full enjoyment of our Catholic heritage is very noticeable. Fifty years ago an altar raised above the floor of the sanctuary and a font properly placed, called forth a remonstrance from a holy prelate. To-day it would be hard to find a church recently built, without these and many other marks of the Catholic revival. It was pleasant to find in St. Louis, in a mission chapel supported by the Church people of the city in general, the daily Celebration, lights, colored vestments, wafer bread, the mixed chalice, and a reverent ritual." A leading New York daily makes the above citation, with comments which are not mischievous or captious in spirit—although the paper apparently serves to promote the interests of the Romanists—but as a dispassionate chronicler and commentator on passing events which invite its attention.

It also mentions that in the Episcopal churches in the city, palms were distributed, while the "ceremonies" generally were of so pronounced a ritualistic character that they would have shocked the "Episcopalians" of a generation ago as indicative of a perilous tendency Romeward; and that even in churches which are classified as "Low" or "Broad," the celebration of the day was carried to a ritualistic extreme that would have provoked surprise even in the distinctively ritualistic churches as they were known thirty or forty years ago. The writer continues: "Meantime also, this tendency to ritualism is extending to Protestant churches, which in the past have rejected liturgical services the most strenuously. Among the 'programmes' of Easter 'celebrations' are several from Presbyterian churches, and the day will receive special ceremonial distinction in Baptist, Methodist, and even Unitarian houses of worship. It seems that the doctrinal skepticism and theologic doubt and denial of the Protestantism of the period have generated a desire for more impressive forms of worship. The religious sentiment is as strong as ever, apparently, but it finds its expression in devotional ceremonies appealing to the æsthetic sense, rather than in settled conviction as to the standards of faith."

It would be better, because absolutely truthful to allege that *because* men's "settled convictions as to the standards of faith," have become clearer and deeper, have they come to hunger for and demand a better and adequate liturgic and worshipful expression thereof. The growth and rectification of the standards of faith, have called for and rehabilitated a liturgic expression of it, long ago discarded in blindness and ignorance, both to the extinction of the substance of a formless worship, and the enfeeblement and final surrender of an unsupported and defenceless faith. Who has not known this conserving and invulnerable defence of our Book of Common Prayer, during the multiplied doctrinal epidemics that the Church has experienced in its conflicts with foes without and within? And what well-informed Churchman experiences any serious solicitude as to the future of the Catholic faith, so long as this Prayer Book remains unmutilated and unchanged!

But the editorial comment altogether fails, since it does not reach the root of the matter. It re-echoes the very common and very preposterous notion prevailing among shallow or uninformed people, that what we term ritual and liturgic worship, are nothing but creations of a pleasure-loving, dramatic spirit, mere freaks of æstheticism, resting upon and finding no deeper sanctions than in a capricious delight in ornaments, unmeaning pomp and ceremonial that may shift and change, and even disappear under the whims and fancies of an irresponsible community. In truth, what scholars and metaphysicians choose to call æstheticism or the æsthetic faculty, has nothing whatever to do with ritual and liturgic solemnities as set forth and embodied in Catholic worship. The liturgic year is a gift of the Holy Ghost, ever working within Christ's holy Catholic Church for its joy, and comfort, and instruction. So, too, ritual comes by the same transcendant way, as the Holy Spirit moves the hearts of the faithful, from age to age. A true Catholic ritual is eyes to the blind, ears to the deaf, and evangelic illumination to the ignorant and unlettered, while it brings yet larger access of joy and spiritual edification to such as are blessed with more abundant wisdom and insight in things pertaining to the Kingdom of God.

But outside all this life and world of Christ's Holy Catholic Church, wherein the supernatural life comes down in such close and quickening fellowship with the baptized, let us remind our editorial commentator that there is inexpressibly more and deeper things in the philosophy of ritual and liturgic worship than he has dreamed of. For spiritual light waits upon all souls, wherever they may be, who are found seeking after Christ and the things of Christ. With such, a love and understanding of spiritual beauty becomes an unconscious centre of action and law of volition. For these, there is a congenital love of order, heaven's first law, and a perception of the hidden sweetness and evangelic power of liturgic worship. It grows from a thousand sources of suggestion and experience; every orderly procession, every brotherhood and lodge and convention, with its, badges, banners and ritual, every parade of uniformed soldiers, every high and impressive function of civil and secular import, the orderly things of the town and its thoroughfares, the fields and gardens, the home and household. So that our denominational friends have been, through all these years, undergoing a silent unobserved process of education and preparation for some higher and more spiritual expression of divine worship.

The barrenness and utter emptiness of the former ways, and their freezing unspirituality have come home to them little by little, and in increasing measures. They have come to feel and know that children of our heavenly king owe a better service and a nobler worship. The liturgic churches have unwittingly served as mentors and monitors and school-masters, and the pulpils have been many and ready and earnest. The movement therefore comes doubly strengthened both from external and esoteric sources. Their wise men and leaders know full well that even the preservation of denominational life henceforth demands some recognition and acceptance of liturgic worship. The concession is universal all along the line. Even the Methodists are considering the adoption at this late day of the old Charles Wesley Prayer Book. And it is painfully evident to all sound, churchly thinkers, that the very feebleness and vagueness of settled conviction as to standards of faith, embarrass and confuse the future development of liturgic worship among the denominational Christians, since they have not yet attained that ancient and inviolable relation and analogy between the Faith and its liturgic and ritual environment. Churchmen may well contemplate the outlook with hope and a joyful expectancy. For the Apostles' Creed and a liturgic worship, in less or larger degree, are at work in the denominational churches; an irresistible leaven, which in the Lord's good time, shall surely "leaven the whole lump," and lead towards a full and hearty discernment of the Body of Christ, one in apostolic unity, Catholicity, Faith, and worship.

After listening several times to "the Crucifixion, a meditation on the sacred Passion of the Holy Redeemer," a profoundly religious and impressive "sacred music," composed by that modern master among Anglican composers, Sir John Stainer, to a text consisting chiefly of the most touching and subduing passages of the sacred Scriptures, we have been forced to confess to a sense of deep disappointment, and not infrequently to a sense of great weariness, even in churches where the recital has uniformly been attended with all due liturgic solemnities. The solemn cantata has been produced, let us believe, with sincere religiousness of purpose, and yet we have very rarely experienced those helps to a devotional mood, contemplated by the composer, and under certain conditions undoubtedly awakened under a recital of his work. Let us inquire into the sources of these disappointments, for the power, and spiritual beauty of the composition are above question.

Sir John Stainer produced his sacred cantata while organist in St. Paul's cathedral, in the zenith of his artistic and creative power, surrounded by the most ac-

complished and efficient group of choristers in England. Unconsciously he has written for just such interpreters, and we can well understand that this "Crucifixion" duly sung in such a place by such a choir, who are impressed by the spirit and intention of the composer must arouse and minister to the profoundest spirit of devotion. But the composer has cast his beautiful work after the severest and most exalted models of sacred art, such as the Passion music of Bach, therefore all the narrative and dramatic movement are thrown into the form of the recitative. And this is the most obscure, recondite, and trying form of writing for the solo voice. It is a range of interpretation entirely unique. Nothing else is so difficult, even for the accomplished singer. The most difficult and exacting arias and songs are incomparably easier of comprehension and delivery. The men choristers of St. Paul's belong to the best exemplars of the great English school of oratorio singing. They secure and hold their positions simply because of this mastery. Dr. Stainer was therefore providing for his singers a form of art in which they all were adepts. With such singers, at once religious and ready for the most exacting recitative, as well as solo work, this "Crucifixion" could not fail of realizing the composer's purpose. This is true of the rest of the work, its two-voice movements, its quartette passages, and its thrilling choruses. Besides it is interspersed with grandly modeled chorales with hymns, adapted and intended for the great congregation. And the thousands worshipping in St. Paul's on such an occasion are quick to comprehend, and are also perfect masters of such peoples' music. With these tremendous points of contrasts these vast outbursts of choral hymnody, the true meaning and power of "the Crucifixion" become irresistible.

We too often defeat most of these conditions. For defectively trained choirs with unschooled soloists step in where consummate artists might well tread full circumspectly. The recitatives are bungled, marred, and despoiled of all spiritual beauty and impressiveness. The chorales are now and then skipped, and those that may be sung are not sung by the congregation. Under these conditions of mutilation, suppression, incompetent and illiterate interpretation, it is not difficult to understand why the magnificent Passion music falls short of its wonderful possibilities, and so often fatigues and depresses where it should have refreshed the people. Only first-rate choirs, perfectly trained, with soloists who understand and can master the recitative should venture to interpret this invaluable masterpiece. No boy soloists as we have them, should presume to touch recitative, and no adult soloist, without special and exceptional training, however skilled in other work, should attempt it.

Magazines and Reviews

Biblia for April abounds in interesting matter that is popular as well as scholarly. "Abram, Sarah, and the Hyksos Kings" is discussed by G. T. Barber, D.D., while W. C. Winslow, D.D., treats of "Potsherd Decorations" found at Naukratis, the site discovered by the Egypt Exploration Fund; and Prof. Cobern presents the relationship Cyprus bore towards the Bible and Homer. Prof. Sharpe has a paper on "King Solomon's Quarry," that extraordinary cavern under Jerusalem. It is now stated, as an article on the subject declares, that Tell-el-Amarna, the scene of the remarkable discovery of the tablets in Egypt relating to Palestine, should be named Tell Beni-Amran, that is, the "Mound of the Syrians." Prof. Sayce is said to favor the designation. As *Biblia* is only $1.00 a year it ought to circulate widely. A portrait of Naville, the explorer, is a frontispiece. [Meriden, Conn.]

Scribner's Magazine opens with the first paper of a new series contributed by the well-known artist, Robert Blum, "An Artist in Japan." It is a happy conjunction, as it not infrequently happens, when both the pen and pencil share in picturesque art. Mr. Blum is, *par excellence*, "an impressionist" among his brethren of the palette and mahl-stick. So his fancies and feelings throng and crowd his idiom, resulting in a fascinating iridescence of style, sufficiently intelligible, however, to give the reader unqualified delight. It looks from the beginning as if Mr. Blum's story of Japan was to be *the* story thus far. "Unpublished Letters of Carlyle" are another felicitous "find" for which Scribner's is already noted. Nothing from his pen—and these letters are from Carlyle's earlier and finer period—can be overlooked without loss. "The Restoration House" carries us back to the ancient City of Rochester and the Restoration of Charles II, with its retinue of exciting events. And something in the same vein, and quite as interesting, is Theodore Andrew Cook's study of "Anne of Brittany's Chateaux in the Valley of the Loire." The number throughout reaches a fine degree of excellence.

The Century Magazine for April, opens with an important paper on "The Chicago Anarchists of 1886; the Crime, the Trial, and the Punishment, by the Judge who presided at the Trial," Joseph E. Gary. It has the double value of dramatic and picturesque representation, together with the judicial adherence to facts and history that give permanent and evidential value to a document which must assume almost a leading place in the political and sociologic annals of our country. The first assertion of the sacredness and inviolability of our institutions brought to its ultimate arbitrament, its lesson cannot be too forcibly recorded. This is also an Arbor Day number, a national movement which has undertaken a protectorate over denuded plains and hill-ranges, and now extends its providence to the imperilled Adirondacks, White Hills, and the great Park Reservations of the far West. The emigrant pioneer is the born foe of all forests and woodlands, standing as they do in the way of his subsistence and thrift. So the time has come when the people call a halt and demand the conservation of the forests and a replanting of desolated regions. "A Free Museum," by M. C. Robbins, introduces very gracefully the grandly proportioned *arboretum* project now being developed under the auspices of Cambridge University, in conjunction with the handsome bequest of Mr. James Arnold. The director or superintendent is Prof. Charles Sprague Adams, and the work will add another charming feature to the already charming suburbs of Boston. The movement is likely to reach all the principal cities, since it has made a lodgment in New York and elsewhere. The number is altogether entertaining and suggestive.

St. Nicholas derives unusual interest from the richly illustrated article, "New York" by Edmund Clarence Stedman. "The Story of Whittier's Snow-bound," written and illustrated by Harry Fenn, is another strong attraction. Fortunate indeed are the youth for whom the *St. Nicholas* caters in such a princely way.

The Nineteenth Century has an instructive paper on "Aspects of Tennyson—The Classical Poems," fourth in a series contributed by Herbert Paul, M. P., in which the wealth of classic reproductions or transcriptions scattered profusely throughout the poems, especially those of the early and middle period, are brought into a lustrous convergence. To make the illustration yet more decisive and brilliant, the originals are, in a multitude of leading instances, brought into juxtaposition with the creations of the Laureate. The result is astonishing. For not only are all suggestions of plagiarism and imitation ruled out, but the creative genius of Tennyson is seen in its rugged, stalwart individuality and independence, renewing both the themes and inspiration of the heroic periods of classic literature, as if they were indigenous products of the 19th century art and inspiration. We may couple this valuable study with "Talks with Tennyson," by Agnes Grace Weld, a kinswoman of the dead Laureate, and to be found in the "Contemporary," in the which occurred not a few disclosures of his religious determinations. Here is solemn avowal:

> I asked my uncle whether he agreed with Bacon's dictum that Pilate's question, "What is Truth?" was put jestingly. "No," he unhesitatingly answered. "It was in no spirit of jesting that he uttered these words. They may have been accompanied with a shrug of the shoulder, and spoken in a cynical tone, but I believe that they were wrung from the depths of a heart that had learnt that there was no truth in the religious systems then in vogue, and knew not where to seek it. Alas! that we should hear this cry repeated in our own age, and that men should fail to find their soul's craving for truth satisfied in Christianity. The great spread of agnosticism and unbelief of all kinds seems to me to show that there is an evil time close at hand. Sometimes I feel as if it would not surprise me to see all things perish. I firmly believe that if God were to withdraw himself from the world around us, and from within us, for but one instant, every atom of creation, both animate and inanimate, would come utterly to naught, for in Him alone do all beings and things exist. He can and does answer every earnest prayer, as I know from my own experience. . . . Though nothing is such a distress of soul to me as to have this divinity of Christ assailed, yet I feel we must never lose sight of the unity of the Godhead. . . . I love that hymn,
>
> 'Holy, holy, holy, Lord God Almighty,'
>
> and should like to write such a one.
>
> "We shall have much to learn in a future world, and I think we shall all be children to begin with when we get to heaven, whatever our age when we die, and shall grow on there from childhood to the prime of life, at which we shall remain forever. My idea of heaven is to be engaged in perpetual ministry to souls in this and other worlds."

We may well be grateful for these glimpses of a deep, religious, personal faith which shaped and dominated the life and work of the master poet of this 19th century, and it brushes away like cobwebs the pretensions of the idealists and agnostics and altruists, who have rudely attempted to capture the reputation and spiritual heritage of the great poet.

Worthington's Illustrated Magazine, for April, contains a spirited description of "American War-ships of To-day," by S. G. W. Benjamin, profusely illustrated from photographs and paintings. "The Glaciers of Alaska" is another attractive paper, superbly illustrated. A very ingenious article, "Did Shakespeare write Bacon's Works?" by Arthur Dudley Vinton, turns the tables on Donnelly and others. The "Departments" are varied, valuable, and interesting. [A. D. Worthington & Co., Hartford, Conn. $2.50 a year.]

Germ Plasm: A Theory of Heredity. By August Weismann, Professor in the University of Freiburg-in-Baden. Translated by W. Newton Parker, Ph.D., and Harriet Ronnfeldt, B.Sc. With twenty-four illustrations. New York: Scribner's Sons. 1893. Pp. 477. Price, $2.50.

A scientific and profound research among biological mysteries, and of especial interest to the medical profession, as well as to the student of sociology.

A Golden Wedding, and Other Tales. By Ruth McEnery Stuart. Illustrated. New York: Harper & Bros. Cloth, pp. 356.

That one of the "Other Stories" is Jezikiah Brown's Courtship, is enough to recommend the whole book. And not one of them will be found disappointing to those who love drollery and pathos in happy blending. Very close together they lie in real life, and very real are the personages, humble though most of them be, that have their being in these pages.

Under King Constantine. New York: Anson D. Randolph & Co.

A slender, beautifully printed volume of really valuable and very beautiful poems. They are three in number, Sanpeur, Kathanal, and Christalan, built upon the legendary *Mort d'Arthur* of Sir Thomas Malory. We recognize the spirit and manner of the Tennysonian idyls; the blank verse is strong, musical, flexible, and by no means imitative; the atmosphere is archaic; the *entourage* exceedingly picturesque, and the spirit sweet and Christianly. The volume is worth reading and keeping.

The Human and Its Relation to the Divine. By Theodore F. Wright, Ph. D. Pp. 271. Philadelphia: J. B. Lippincott Co. 1893. Price, $1.00.

We do not admire this book. Its argument is not easy to follow, and its conclusions are not ours. After devoting the first three chapters to self-hood, Dr. Wright describes man as a recipient, and steward of what he receives; as reactive and free, in spite of hereditary influence; as exercising the faculties of intellect and will; and as immortal. He also treats of the Divine, reviewing the theistic arguments briefly, and showing (and here we agree with him) that man himself, as a microcosm, is the most perfect basis of theism. His point of view is Swedenborgian, and the book contains Pelagian, Nestorian, and Sabellian ideas.

French Reader on the Cumulative Method. The Story of Rodolphe and Coco, the Chimpanzee. With vocabulary, grammatical references, and synoptical tables. By Adolphe Dreyspring, Ph. D. New York, Cincinnati, Chicago: American Book Company. Price, 75 cents.

This book is intended as a first reader for children, and is intended to follow the author's "Easy Lessons in French." Those who have used his "Cumulative Lessons in German" will be quite ready to receive this book with favor. Intended for children, it deals in the concrete, adding the advantage of continued narrative, in the interesting story of Rodolphe and Coco. Numerous pictures, over one hundred and fifty in a hundred pages, will aid the pupil to grasp the meaning without the English, and may be made useful in many ways as the basis of "cumulative" exercises.

Christ and Modern Unbelief. By Randolph Harrison McKim, rector of the church of the Epiphany, Washington, D. C. New York: Thomas Whittaker. 1893. Pp. 146. Price, $1.00.

Dr. McKim announces in his preface, that he gives these lectures to the press simply that he may bear a small part in the work of helping honest doubters to solve the doubts suggested by modern unbelief, as to the true nature of Jesus Christ. His subjects are: The Citadel and its Defence, the Theistic Foundation, Christ's Unique Personality, His Work among Men and in Men, Miracles and the Modern View of the World, and Modern Theories of the Resurrection of Jesus. Whilst reading men will find nothing new in the line of modern Christian apologetics contained in this book, they will certainly meet with a very skilled, ancient, and popular treatment in pulpit use of the best arguments of other scholars. A good book to lend to those whose minds are in a maze.

Plato and Platonism. A Series of lectures by Walter Pater. New York: Macmillan & Co. 1893. Pp. 256 Price, $1.75.

Although in his prefatory note Mr. Pater tells us these lectures were written for some young students of philosophy, let no one get the idea that this book is "milk for babes." He would teach us, under the guidance of Plato, to learn and love "dry beauty," and to most readers the book will seem rather dry, although presented in the finished style for which the author is noted. But it demands careful reading. And though it is to Mr. Pater's credit that he has managed to condense the essence of Plato into 256 pages, yet at times his sentences are long and complex. Hence this is not a volume that will appeal to amateurs in philosophy; only the real lovers of metaphysics will have patience to persevere unto the end. The gist of the book is to show how much Plato was influenced by such philosophers as Heraclites, Pythagoras, and Socrates; how he tried to find something stable in the Heraclitian flux, how under the guidance of Parmenides he apprehended the opposition of what is to what appears and the parallel opposition of knowledge and opinion; how he succeeded in finding the One whom he makes vital and picturesque by his theory of ideas; how he made metaphysics attractive, and what manner of ideal state he conceived. The lecture on the genius of Plato presents him to us as an artist and a sage, a lover of temperance and beauty, and a poetic soul. The doctrine of ideas is rather a way of speaking and feeling about certain elements

of the mind, which are to be apprehended by the dialectic method in which, however, the last infallible word never gets spoken. Thus far the progress of the reader is like making one's way toilfully through a dense intricate road, rough with thorn bushes, but when he reaches the chapter on Lacedemon it is as though one had come out upon a beautiful grassy plain watered by a lovely stream and dotted with spreading trees, under whose grateful shade he may sit down and rest. This essay on Lacedemon as an Athenian traveller might have seen it, is most charming and attractive, and perhaps the only one in which the general reader will be apt to take any interest. The book closes with a kind of parallel between Sparta and the Republic of Plato, in which æsthetics and ethics are balanced and combined, a state which should serve as the ideal to which Greece should strive to attain. The Christian eye of course will detect its blots and blemishes, and Christian thought will naturally compare it with the *Civitas Dei* of St. Augustine. Those who would know the beauties and defects, the power and the weakness, of this mighty leader of philosophical thought, will do well to study Mr. Pater's book, which if it tells nothing new, tells it in a way that enables one to grasp the outlines and the chief features of Plato's system, and throws a flood of clear white light upon that system, and also reveals the aims, the genius, and the method of Plato.

The Interpretation of Nature. By Nathaniel Southgate Shaler, Professor of Geology in Harvard University. 16mo. Pp. xi, 305. Boston and New York: Houghton, Mifflin & Co. 1893.

We have enjoyed reading this book. Its style is pleasant. The spirit of the author is admirable. The get-up of the volume is worthy of the Riverside Press. But its point of view is not ours and we do not believe that its interpretations are valid or likely to gain permanent acceptance. Prof. Shaler accepts the evolutionary hypothesis in its widest sense, and believes that it accounts for all the phenomena, both physical and mental, of the universe. Man is descended from the lower animals, and they from more rudimentary forms of matter. As a result, he believes the distinction between nature and the supernatural to be invalid. Yet he does not pretend that scientific men know everything, and admits that vast realms of being remain unexplored. For our part we are quite prepared to accept any results of scientific investigation with thankfulness, feeling convinced, however, that such results will harmonize with those elements of truth which are ascertained by other means. We believe in revelation as a trustworthy source of information concerning things which natural science cannot explore. If science, therefore, broaches a theory which appears to be in conflict with the contents of revelation, we are naturally inclined to be skeptical until sufficient proof is adduced. If such proof is forthcoming, we must then adjust our point of view and endeavor to discover the harmony, previously unapparent, between the new results and the old truth.

The evolutionary hypothesis, *pace* Prof. Shaler, is still in the theoretical stage. It appears to us—that is, in the form assumed by our author—to be in conflict with the contents of revelation. We wait, therefore, not in a panic, but convinced that the *onus probandi* lies with the evolutionists for the proofs which we consider wanting. Mere probabilities are not sufficient when set against previously accepted truth so well attested as is the Christian faith. The plausibility of the evolutionary hypothesis arises from its apparent ability to satisfy the demand for cosmological unity. But, while we are convinced that the scientific mind is right in believing that such a unity exists, we do not think that that unity is to be found in any atheistic theory. The unity of all phenomena arises from the fact that there is one infinite and super-mundane Mind behind them. The divine plan must be characterized by internal unity. But as Prof. Shaler freely acknowledges, we know but little of even the phenomenal aspects of divine operations. The demand for unity is well. Every true Theist must echo it. But the demand that the secrets of that unity shall be laid bare by the tool of the naturalist, assumes that the naturalist can investigate the unseen and measure the footsteps of Him whose ways are past finding out.

The Distinctive Messages of the Old Religion. By the Rev. Geo. Matheson, M. A., F. R. S. E. New York, Edinburg, and London: Anson D. F. Randolph & Co. 1893.

The author's design in this little book, as he says, "is not to describe the old religions, but to photograph their spirit . . . to emphasize the dividing lines which constitute the boundary between each religion and all beside." In the concluding chapter he tries "to re-unite these lines by finding a place for each in some part of the Christian message." In the opening chapter he discusses the origin of religion. He is an evolutionist, and considers that religion has developed from fetich worship through the successive steps of ancestral worship, worship of mere spirits, image worship, worship of heavenly bodies, and Henotheism to Nonotheism. The religion which is to be universal must present an object of worship which satisfies man's aspirations. It must embody completely what men have sought in the various religions of the past. In the second chapter an answer is attempted to the question: "What element is common to all religions?" This, he says, does not consist in a common object of worship, nor in common dogmas, but in a mental attitude of the worshipper which pre-supposes that man is made in the image of the object whom he worships, whatever that object may be. The worshipper is the incarnation of what he worships, and shares in its nature. A missionary therefore need not preach the Incarnation, he says, but must display the worthiness of the Ideal incarnate. There must not be an insistence upon dogma but a revelation of life. In the remaining chapters he declares the religious messages of the various nations to be as follows: Of the Chinese, "to go back" in order to begin on better lines. Of India, a revelation of life and its stages. Of Persia, the struggle between day and night. Of Greece, the divinity of the present and seen. Of Rome, unity by comprehension. Of the Teutonic races, development. Of Egypt, the mysterious. Of Judea, the internal nature of religion. Of Christianity, unity by a reconciliation of the messages of all. This is a representative book, and for that reason we take more pains with it than its real value calls for. We say its real value; it is very slight. The book is interesting, the author's literary style is clear and smooth, and the make-up of the volume reflects credit upon the publishers. But the book, though not purposely anti-Christian, is certainly non-Christian in tone, and therefore anti-Christian in effect. It is strange that a Christian clergyman can speak of the messages of false religions. We must remember that such religions can only give distorted reflections of such fragments of truth as they have retained; for any truth, whether dogmatic or ethical, which is out of gear with other truths must always be distorted, and become akin to error. Religion originated, as any Christian minister is bound to acknowledge, not in fetichism, but in primitive revelation. The "old" religions, as Dr. Mattheson calls them, are human perversions of the original covenant between God and man. To speak of such as having messages to deliver, is a sad mistake. Then, as to the element which is common to all religions, our author is quite astray. Their only common element is the craving of man for that which he needs, viz., communion with the superhuman and Divine, and deliverance from consciousness of evil. False religions fail to satisfy this craving, and thus teach the impossibility of satisfying it apart from supernatural revelation. The falsity or truth of a religion, in fact, is to be determined by its capacity to satisfy this craving. No other religion does so but the Christian religion, and there is therefore no other true religion. We do not disparage the comparative study of religions; but the proper aim of such study is to ascertain how to reach the hearts and minds of the heathen, and "to give light to them that sit in darkness and in the shadow of death." We do not go to India and China to learn, but to teach and convert. We are not seeking, but have the truth—the whole truth—in Jesus Christ.

The Mission of the Church. By Charles Gore, M.A. New York: Chas. Scribner's Sons.

This volume contains four lectures delivered in the cathedral church of St. Asaph last year. The general argument indicates what to the author's mind is the best method of Church defence. The titles are as follows: Lecture I, "The Mission of the Church"; Lecture II, "Unity within the Church of England"; Lecture III, "Relation of the Church to Independent and Hostile Opinion"; Lecture IV, "The Mission of the Church in Society". Under the first of these heads it is shown that the Church perpetuates the mission of her Master—prophetic, priestly, kingly. It is insisted that Christ has enshrined in a visible body, a visible Church, His gifts of truth and grace. He has founded a society upon a distinctive creed, instituted sacraments, and provided for the continuance of this society and its ordinances through a succession of persons. It is a visible body, but spiritual in its aims. It is natural as appealing to the social instincts. It is historical also. Its records from the beginning may be read and known of all men. Belief in "One Holy Catholic Church" is opposed to "undenominationalism" and also, rightly understood, to Romanism. It is true, the workings of the Holy Spirit may be discerned outside of sacraments, but through them only are definite graces pledged and guaranteed by the Divine fidelity. At this point Mr. Gore makes certain concessions which seem to us to be both unnecessary and dangerous. In his anxiety to grant that we must acknowledge the action of the Spirit where we see the Spirit's fruits, he appears to admit the possibility of effective sacraments outside the apostolic ministry, and this he does by deftly eliminating from the word "valid" its technical meaning by going back to its etymology. The opposite of valid, he says, "is not non-existent but precarious." Apply this to the provisions of a will or the conditions of a trust. The opposite of valid, it will then be seen, is "without force," hence ineffective and nugatory. It is one thing to acknowledge that God blesses through religious acts religiously and piously performed; it is quite another to grant that through any imitation of the sacraments performed by unauthorized persons, however piously, the very sacramental gift itself will be conveyed, even "precariously."

The last section of this lecture is on Anglicanism as opposed to Romanism. The second lecture, on "Unity within the Church of England," contains much that is good, but displays rather too much anxiety to narrow the dogmatic element even while the necessity of such a basis is strongly insisted upon. The author here defers to the spirit of the age, which is the special temptation of the movement of which he is the chief representative. He forgets that the claim of the Anglican Church to be Catholic involves the acceptance of all Catholic truth, whether she has expressly formulated it for herself or not. Even if she does not definitely formulate the doctrine of Holy Orders, for example, this is because it was not necessary, since in retaining them as a *sine qua non* of the ministry, as a matter of course she retained them for what they are and always have been in the Catholic Church.

Passing to the third lecture, on the Church in relation to independent opinion, the author's reassuring remarks on the history of New Testament criticism, in which he very truly says that the New Testament documents "stand in a stronger position than that in which they stood fifty years ago," lead us to marvel why he should have made haste, as he has elsewhere, to concede so much to the critics of the Old Testament where the battle is not yet half fought out. The final lecture deals with the mission of the Church to society. With all that is said of the duty of greater definiteness of teaching upon such subjects as marriage and divorce, commercial morality, the responsibility of wealth, and the position of women, we are in hearty accord. But, in speaking of penitential discipline, on pages 92 and 93, the writer appears to us to lack clearness. Moral theology as a science must certainly deal with the positive; it must include the "enunciation of how Christ would have men act, or of what Christians ought to do;" but casuistry, "the application of the general moral law to particular cases," must necessarily include much that may be called, if one chooses, "a minimizing" of the moral requirement. In the tribunal of penitence all the special circumstances of each case must be taken into the account, and judgment must be tempered by mercy. The general law can only be administered with modifications—no absolute standard can be applied to determine the guilt of the individual. In the appendix, the quotation from a sermon by Bishop Temple, on the Church, is especially noteworthy.

Books Received

Under this head will be announced all books received up to the week of publication. Further notice will be given of such books as the editor may select to review.

S. C. GRIGGS & CO., CHICAGO

Persian Literature, Ancient and Modern. By Elizabeth A. Reed. $2.50.

E. P. DUTTON & CO.

The Winning of the Soul and other Sermons. By Leighton Parks. $1.25.

History of the Church of England, for Schools and Families. By the Rev. A. H. Hore, M. A. $2.50.

YOUNG MEN'S ERA PUB. CO., CHICAGO

Inductive Studies in the Twelve Minor Prophets. By Wilbert W. White. 50c.

A. C. McCLURG & CO., CHICAGO

Counterparts or the Cross of Love. By Elizabeth Sheppard. With an Introduction and Notes by Geo. P. Upton. In 2 vols.

The Best Letters of William Cowper. Edited with an introduction by Anna B. McMahan. $1. 0.

A. C. ARMSTRONG & SON.

The Expositor's Bible. Edited by the Rev. W. Robertson Nicoll, M. A., LL.D. The Epistle to the Philippians. By Robert Rainy, D.D.

HARPER & BROS.

Time's Revenges. A novel. By David Christie Murray.

ANSON D. F. RANDOLPH & CO.

Christ and Criticism. Thoughts concerning the Relation of Christian Faith to Biblical Criticism. By Charles Marsh Mead, Ph. D., D. D. 75 cts.

PAMPHLETS

Clerical Marriage and Celibacy. Boston Leaflets II.

Flower Sermon. Preached in Christ church cathedral. St. Louis, Mo., May 18, 1892. By the Rev. Cameron Mann. Nixon-Jones Printing Co., St. Louis.

Fishers of Men. By J. A. Richards. Fleming H. Revell Co., Chicago and New York.

Students' Expenses. A Collection of Letters from Undergraduates, Graduates, and Professional School Students, describing in detail their necessary expenses at Harvard University; with an Introduction by Frank Bolles. Harvard University, Cambridge, Mass.

Service in Loving Memory of the late Phillips Brooks, D. D., Bishop of Massachusetts. At Music Hall, New York, Feb. 16, 1893. Thomas Whittaker, New York. 25 cents.

Citizenship. Some Suggestions as to the Obligations, the Difficulties, and the Preparation of Voters. By Charles A. Brinley. Porter & Coates, Philadelphia.

Phillips Brooks. A Sermon Preached in St. Paul's church, Dedham, Septuagesima Sunday, 1893, by the Rev. Reginald H. Starr, D. D. In Memory of the late Bishop of Massachusetts.

A Sermon in Memory of Rt. Rev. Phillips Brooks, D.D., preached on Sunday, Jan. 29th, 1893, in St. Peter's church, Beverly, Mass. By Rev. Daniel Dulany Addison.

Report of Hon. Theodore Roosevelt made to the United States Civil Service Commission, upon a visit to certain Indian Reservations and Indian schools in South Dakota, Nebraska, and Kansas. Indian Rights Association, Phila.

Cheyennes and Arapahoes Re-visited, and a Statement of their Agreement and Contract with Attorneys. By C. C. Painter. Indian Rights Association, Phila.

The Episcopate and the Prayer Book. The Two Arms of the Church. Sermon preached at the consecration of Rev. Wm. Morris Barker, D.D., as Missionary Bishop of Western Colorado. By the Rt. Rev. Mahlon Norris Gilbert, D.D. Commercial Printing Co., St. Paul.

Little Branches. A Collection of Songs, prepared especially for the Primary and Infant Departments of the Sunday school. By Chas. H. Gabriel and W. S. Mickle. Meyer & Bro., Chicago.

Year Book of Grace church, Brooklyn Heights, Advent, 1892.

The Roman Catholic Question. By Lyman Abbott. The Christian Union, New York.

Diocese of Pittsburgh. Reports of the Laymen's Missionary League, fourth annual meeting, Feb. 19, 1893. Jas. McMillan, Pittsburgh, Pa.

Not All

BY AGNES LEWIS MITCHILL

If life were all, if death had power to say:
"There is no more, ye cannot find a way!"
'Twere saddest, then, a night without a day.

Ah, no! earth's incompleteness were not so
Without some spot where efforts perfect grow,
Some land where hopes to full fruition bow.

Life, at its best, is sad; so e'er hath been,
There is so much of sorrow, so much sin,
We still without, may envy those within.

Even to those whom fortune hath most blessed,
How shall we say, it is not sweet to rest?
The weary traveller finds his goal the best.

Farewell! Oh, word most fraught with human pain!
Thine is another message, clear and plain:
"Farewell, until I meet with thee again!"

* * * *

These Easter bells, that ring so much of cheer,
Their sweetest echo dies not on the ear;
"Ye waiting ones, He comes to wipe each tear!"

Mysie

A STORY OF THE LATE CIVIL WAR

BY E. A. B. S.

AUTHOR OF "VIRGINIA DARE," "CECIL'S STORY OF THE DOVE," ETC.

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CHAPTER XV.

For love is sweet when life is young;
And life and love are both so long.
* * * *
When hearts are pure, and bold, and strong,
True love as life itself is long.

Robin ill! Of course Mysie was glad to go to him. So glad and anxious that, as she gathered the necessary things together, she felt as if she could not wait for six o'clock, But somehow she drove away and left behind her the little village just awakening to a new day, and thought of all the work there was to be done, and of the suffering to be endured, and wondered how Horace Braynard would be. Wouldn't he need her? How soon would Dr. White come to see him?

With this thought the color rushed into Mysie's cheeks. For a moment she felt ashamed of the strange thrill which came with the thought. But as she looked out over the broad country, seeming to smile at the sky with all the perfect beauty of a clear, frosty morning—the sun even had just wakened and seemed to be looking upward, too; even the frost crystals on the hard, frozen ground and bare trees, sparkled toward heaven—she, too, gazed up into the clear vault above her. It was only the reaching of the child-heart towards its Father, an appealing, yearning, longing prayer for help that had no words, for she knew not what she needed nor what to ask.

But help came, as it does to all of us. The Father's hand was outstretched, and, as Mysie held to it with honest courage, she looked into her heart. Yes, she would be true. She would not deceive herself. She did love Kenneth White and she always would.

She, only a poor girl, without money or position, without name or family, without anything in the world but her heart, and he, with all the talents and power that any man could be endowed with, and position and wealth. She was ashamed of the audacity and presumption of her own heart.

However ashamed she might be, it did not altar the fact. No! she could not help it, and she would not if she could. No one should ever know it but herself. She should probably never see him again. But while she lived she would be true to the love of her life. Her heart was hers no longer; it belonged to Kenneth White. And though he would never know it nor want it, it was his just the same.

As she stepped out of the carriage under the Johnston's *porte cochere*, she said to herself: "The love which is his, even though he does not know it, must be worthy of him. I can live for others even as he does, and make my life a blessing and a help. I can now use the careful teaching dear Sister Aime bestowed upon me."

Mrs. Johnston noticed the bright color in Mysie's cheeks and was surprised that the strain and work of nursing had not told more on her.

Robin had been very ill for weeks with tonsilitis. He had been away from home, and only returned a few days before they sent for Mysie. There had really been no case of diphtheria in Madison. It must be that some of the germs of the disease were still in Mrs. Tucker's clothing. With his throat in this weak state, his mother was naturally alarmed. He had asked for Mysie, and so they had sent for her.

The disease was soon checked, but there came weeks of nursing him through the dreadful after-effects, the paralysis and blood-poisoning, with the constant tendency toward heart-failure.

The winter was really gone and the spring breaking before Robin could even sit up. About this time two very remarkable things happened. The first was an official document from Washington, stating that, after careful investigation, Mary O'Donagh's name should be added to the pension list. It brought a great throb of happiness to Mysie, for she felt it was acknowledging that she had people somewhere. She resolved to use every cent of money she received, as Follet said, "in payment for her father," in tying to find the rest of her people. For either they or their remains must be somewhere.

The other remarkable thing was a letter from Dr. Smith, announcing that Mrs. Cooper's will was as odd as her life had been. That, having no relations, she left everything unconditionally to the one who should nurse her through her last illness. Dr. Smith ended his letter by saying: "Her property is, you know, small, but unencumbered, and of course now belongs to you. And I am quite sure that all the inhabitants of Percosset unite with me in rejoicing that one of our number has been able, even in a small way, to show the appreciation for your faithful and untiring work for us during our dreadful affliction."

As Mysie closed the two letters she felt very much like a millionaire. But the thought only gave her a feeling of relief simply because she would not now have to exert herself and go to work while she was so tired. She did not wish to spend the rest of her days in idleness, only she knew she could not succeed in any work unless her heart was in it. And just now she felt as if she had no heart for anything.

Robin was better and Mrs. Johnston did not really need her. Now she could feel that she could go away, far off to some quiet, lonely place, where she could gain life and strength.

Then she must go back and take up the old life at Percosset. Now the thought was agony. It was not the work she dreaded; she was not lazy, and she was fond of her old pupils. But she could not think of them now, or, in fact, of anything, but of two dark brown eyes, that had looked at her so often in those hard Percosset days. They would not be there; and yet, every place would speak of him. She sometimes fancied she could not go back. Then, the idea of going to some new place, among total strangers, was too hard. And she felt, too, it was cowardly. She would not give way to it. No! She would go back to Percosset, and give her life to the poor, ignorant factory hands. But first, she would go far away, off among the mountains. As they reached towards heaven in their strength and grandeur, they would help her to grow strong, both spiritually and physically. She would go high up on the top of some mountains; and in some wild, lonely spot, high up near heaven, she would conquer herself. The outcome of Mysie's meditating and pondering was, that early in May she started for a farm house in the Catskills, where she and Robin were to spend a month; and the fresh, bracing air, was to make them strong; and they were to have the change Mrs. Johnston felt they both need sadly. Mr. Johnston went with them, and saw them comfortably settled. It was a long, tiresome journey. And when they finally reached the wild, beautiful scenery of Stony Close, neither of them were able to appreciate it. And when, after a long drive in a mountain-wagon, they reached the farm house, which was their destination, they did not even notice the glorious view of peak after peak, that was spread out before their door like a panorama. But, after rest and twenty-four hours of living in that glorious mountain air, they were ready to appreciate and thoroughly enjoy every beauty around them. Then followed days and weeks of a life, which, to Mysie, was perfectly ideal. Wandering through the woods, finding treasures in the brook, hunting eggs in the hay-loft, or going for the cows. And this last pastime brought back remembrance of the old happy times at home with mother and father. Since the day that pension paper came, Mysie had never ceased her efforts to find her mother; and she had been so far successful, that she had traced a family in the South, with whom Kathie and mother had stayed. This had been done by Follet's help. He had given her the name of a Southern family who had been very kind to Northern soldiers; and they had given her other names. And she had at last heard from a Mrs. Macbeth, who wrote, that Mrs. O'Donagh with her daughter, Kathleen, had stayed with her during the war, but had gone North as soon as possible, when her son had recovered from his wounds. He had accompanied them, and she was under the impression they had hurried, because they were worried about some child. Robin had grown brown and rosy; even Mysie looked wonderfully changed. Her cheeks had the bright color coming and going in the old pretty way, and her great blue eyes had got back of the old childish brightness. The far-away, wistful look, which often lingered under the long black lashes, added greatly to the girl's beauty.

"Oh! Robin, we must soon go back, I suppose," Mysie said one day about the middle of June, as they wandered through the woods together.

"Oh! Miss Mysie, I don't ever want to go away from here. I wish mamma, and papa, and Blanche could come, and we could all live here together. We could leave Mrs. Tucker and all such tiresome people to have our house and all our fine things; and we could just be happy here."

"Robin," said Mysie, "there are greater things in this world than just being happy. There is doing one's work, living one's life for others, which is much higher and grander. And such a life, Sister Aime used to say, was sure to be the happiest in the end." And then, as Robin threw himself on the ground by the little brook, and began gathering cadis-worms and examining them, Mysie sat down on a fallen tree, which was covered with moss and tiny ferns, and said to herself, though hal aloud: "Yes, yes, Sister Aime was right No one can be really happy, until he has learned to forget himself, and find happiness in others. Neither can anyone really know what the Divine love is, until he has

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felt the full power and strength of human love."

The tall trees, reaching towards heaven, formed an arch above. Through their branches the sun peeped, casting lights and shadows below, which seemed to play caressingly about Mysie's white flannel dress; and the breezes twisted tiny curls in the hair she had smoothed so neatly. There was a bright color in her cheeks, and there was a firm, resolute smile playing about her mouth. In odd contrast to this, the great blue eyes were watching an oriole sitting on a low branch singing to its mate, with a strange, wistful expression. Her thoughts must have been much further away than the oriole, for she did not hear a party of hunters who passed by almost within a stone's throw of her. They saw her, but passed on quietly. The last of the party was very tall. Something made him turn and look once more. Then he excused himself, remarking, he thought the people by the brook were acquaintances. He stopped for a moment, however, and stood watching the pretty picture before him. And as he gazed, the expression of his face became wholly changed. A look came into his handsome dark eyes, such a look as transforms the plainest face and makes any man handsome. Suddenly their eyes met. They held each other's hands. Neither spoke a word; only each looked into the windows of the other's heart and knew what was there. And with this came a great throb of happiness, a sort of new life. And the oriole twittered softly and gently to its mate of love; and a man's voice seemed whispering the same story. The brook, and the breeze, and the bright June day, seemed full of love.

(*To be continued*)

Lanfranc

XVI.—EARLY CHURCH HISTORY

BY M. E. J.

Lanfranc was a rigid disciplinarian. He exalted the diocese of Canterbury to the utmost limit of the law, and kept a sharp lookout on the doings of all the other bishops in the land. His controversy with Thomas, Archbishop of York, is famous. The Northern prelate tried his best to prove himself and his province entirely independent of Canterbury and its primate, but after a long struggle and final appeal to the Pope, he was worsted, and had to acknowledge Lanfranc his superior. As soon as the matter was decided, the primate, with his usual tact and courtesy, made things as easy as possible to his defeated antagonist, and did not exact the homage legally due him. There are a few instances of great severity in carrying out what Lanfranc considered the necessary discipline of his see, but on the whole, his rule was firm, reasonable, temperate, and just, and he elevated the English Church to a position to which she had never before attained. He was most earnest in protecting her liberties against the encroachment of Rome, and it was well for her that such able hands held the reins at just that period, when Gregory the Great was on the Papal throne, using his wonderful talents to reduce the Catholic Church in every land to an abject submission to the holy see. Lanfranc's "doctrine on the perfect individuality and integrity of every separate Church, notwithstanding its union with Rome, is * * * most jealously guarded. As he affirms 'in every human individual there is every property of the perfect man, so in every Church of the whole Christian faith, there is the same integrity and completeness.' It is easy to see that these principles carried out in his own diocese, must have largely contributed to that independence of character which exhibited itself from the Norman times, in the English clergy, and conspicuously in those of Kent. Notwithstanding the Roman tendencies of the monastery of St. Augustine, and the increase of those exemptions of persons and place from ordinary jurisdiction, by which, under the specious pretext of conferring upon them the liberties of the Roman Church, the Papacy so largely extended its power at this period, the great Norman Archbishop left an inheritance of freedom to his diocese, and to the whole Church of England, of which it was never, but during a few stormy intervals of its history, deprived."*

Space will not allow me to enlarge on Lanfranc's literary talents; suffice it to say that as a teacher, he was pre-eminently excellent; his mind was acute, brilliant, and scholarly, and his style agreeable and fluent. But he failed in originality as a theologian and in general literature. In this, Anselm was greatly his superior, but though Lanfranc was fully aware of his inferiority, there was no shade of jealousy in the tender friendship with which he regarded his pupil and successor. His was a truly great and liberal mind, where nothing low or mean ever found a place.

There is a beautiful story told of Lanfranc's visit to Herlwin, on the occasion of the consecration of the new church which had been built at Bec. It was the greatest delight to him to return to the place where he had passed so many happy years, and which he had so reluctantly left. He determined to return as much as possible to the old times when he was simple prior, and to forget all his recent honors, so unwillingly forced upon him. He made his journey with few attendants, and as he reached the hilltop whence he looked down into the happy valley of Bec, the crowd of associations and loving memories which filled his heart, were overpowering. He drew off his episcopal ring so that nothing should remind him of his present dignities, and it is said that he never wore it again, except in the ceremonials of his Church. His dear old friend Herlwin had come a little way to meet him, embrace him, and to show him the beautiful buildings which had been added to the monastery. Lanfranc would permit no ceremony, but insisted on being treated as one of the brethren, eating and drinking with them, and taking his old seat in the prior's stall instead of the bishop's throne which had been erected for him. He charmed every one by his humility and condescension, and his departure after he had consecrated the church, was mourned by all, but especially by Herlwin, who felt they would never meet again in this world. Herlwin accompanied his friend for two miles on his journey, and then "the two friends parted, the one to sing his *Nunc Dimittis*, the other to plunge once more into the politics, turmoils, and controversies of the world, which offered a painful contrast to the abode of peace and piety which he had now visited for the last time."†

William's friendship for, and admiration of, Lanfranc ended only with his life, and to him he entrusted the performance of his wishes concerning his successor. So great was the prejudice against William Rufus, that his succession might have been anything but peaceful had not the Archbishop used his influence to persuade the nation to accept him as their sovereign; feeling that the Conqueror's judgment was right, that however cruel William might be, he was better fitted to reign than his elder brother, Indeed, if Lanfranc's life had been prolonged, the record of William II's reign might have been a very different one, for he exercised a wonderful control over the fierce Red king. But he only lived two years after Rufus' accession, dying in 1089, in his new monastery at Canterbury. He was attacked by fever, and the infirmarian prescribed a remedy, and directed it to be taken imme-

* Jenkin's Canterbu...

†Hook's Archbishops of Canterbury, Vol. II.

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In the moon's fair light she looked."

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diately. But the Archbishop had determined to receive the Holy Communion, and delayed taking the draught lest it should break his fast. The delay, as the physician stated, was fatal, and on the 24th of May, he expired." ‡

Says Palgrave: "Lanfranc's death was mourned as the heaviest loss which could befall England. Lanfranc had been placed over the British Churches, an alien, yet he lived to become the protector of the English people. Strange in blood to the Norman, strange in blood to the Englishman, both now loved him as their kinsman: his station and disposition combined to render him the mediator between the conquerors and the subjugated."

The Four Seasons

BY THEO (when 13 years of age)

Spring in all her beauty is come,
She dances the leafless trees among,
When suddenly, with verdure bright,
Appears the dainty snow drop white.
Then Summer fair the Spring dispels,
And the wood-cutter sings as the oak he fells,
And the brook goes laughing through the glade,
And the wild rose blushes in the greenwood shade.
Next, Autumn comes, in her crimson and gold,
While the flowers their petals nightly fold,
And the gray mouse peeps from out his nest,
Near the tree where the lazy owl doth rest.
But last of all, in her mantle of snow,
Comes Winter, freezing the brooks as they flow,
And withering the leaves and the flowerets gay,
And driving the merry brown thrush away.
Of all the seasons of the year
Which would you choose
And which would you lose?
None say I.

Benton Harbor, Mich.

"She Did It Not."

Harry Fawcett came out of the dining-room and lingered irresolutely in the hall. It was Sunday morning. He had breakfasted late, as usual, on that morning. On other days he was at his office before nine.

"A young lawyer," he said, "must look as if he had business, if he means to have any," and Harry, though a rich man, was ambitious to do good work in his profession.

He took out his note book and glanced over his engagements for the day and week; dinners, breakfasts, balls, theatre parties. Harry was a favorite in society.

Somehow, to-day, these things bored him. It suddenly flashed on him that his life was poor, and filled with trifles.

"There is some stuff in me fit for better work than this!" he thought, as he stood in the hall, hesitating.

There was a picture by Corot in the drawing-room. He looked at it.

"If I could paint something that would last, or write a book! Something that would give thousands of people comfort and happiness when I am gone!" he thought."

On the other wall was a copy of Vibert's picture of the returned missionary showing to his superior the scars given by the savages. Harry's blood warmed. "I, too, could sacrifice myself for a great cause," he said. "But what cause do I care for? There is not a single great purpose or meaning in my life."

He looked out at the sunny street, down which the people were hastening to church. He grew grave and thoughtful. He remembered how, when he was a little fellow, his mother took him to church. Her religion had been her life. She had died when he was still a boy.

"Is her faith what I need?" his soul asked, groping in the dark for something live and real.

His sister was a professedly religious girl. She was very active in church. But he had never spoken to her of her religion. She was coming now, on her way to church.

She came down the stairs buttoning her glove. Something in her brother's face startled her. Could Harry be unhappy? If they were more intimate, she would ask him what troubled him. She hesitated, and he came quickly up to her.

"Going to church, Alice?"

"Yes, of course."

"It—counts for a good deal to you, eh? Church, I mean. It is a help—a—kind of life, I suppose?"

"There is not much help in Doctor Ray's sermons," she said. "He has no ability. And the soprano has a wretched voice."

He walked with her out of the door. There was a hunger in his soul that must be stayed. Even her jesting tone did not drive him back.

"She has the secret. My mother had it. I might learn it. There, perhaps—in the hymns or prayers—somewhere.

But Alice joked about the hats and gowns of the women they passed. "If you will come to church you will see such guys!" she exclaimed. "It is a perfect study in costume."

"Thank you. I will not go."

He left her at the corner and sauntered down to the club. That night when they met at dinner he was his usual gay self.

"Are you quite well, Harry?" she asked. "I thought you looked pale and troubled this morning."

"I fell into an anxious mood, and was inclined to take life seriously," he said, somewhat bitterly. "But nobody else does it, and why should I?"

"Your trouble is gone, then?"

"Oh, quite gone!" he said.

She was silent, for in spite of his light tone she felt that he blamed her. What had she done?

She puzzled about it during dinner, but soon afterward forgot it. Harry and she journeyed side by side through life for years. But between them there was a great gulf, and she never tried to cross it. She had lost her opportunity.—*Youth's Companion.*

A LITTLE GIRL in St. Paul's church contributed $6.25 toward the endowment fund,—the proceeds of her own labor. She made candy and sold it during Lent. A little boy contributed toward liquidating the debt on the church by taking views of the church with his "Kodak" and selling them.

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Borax in the Home

From Good Housekeeping

(Continued)

TO WASH RED TABLE LINEN.—Use tepid water with a little powdered borax (borax sets the color). Wash the linen separately and quickly, using very little soap; rinse in tepid water, containing a little boiled starch; hang to dry in the shade; iron when almost dry.

TO SET THE COLOR IN STOCKINGS.—When washed for the first time use in the first water a little oxgall (which can be procured at the druggists'); also have a tablespoonful of powdered borax to every pailful of hot water; use very little soap. After the first use of oxgall, borax will answer every purpose. Do not let the stockings remain long in any water; hang in the shade to dry.

TO WASH A BLACK AND WHITE COTTON DRESS.—Have a tub partly filled with hot water, and a large teaspoonful of powdered borax; wet only one part of the dress at a time, the basque first. Use very little soap, and only on soiled places; wash quickly, rinse in warm water containing a tablespoonful of salt; stretch on the wrong side, wring very dry, shake out well and place where it will dry quickly. Next wash the overskirt and then the underskirt in the same way.

TO CLEAN BLACK LACE.—Place the lace on a clean table; have one teaspoonful of powdered borax dissolved in a quart of hot water; take a soft brush and use the borax water freely. After all the grease spots or soiled places have been removed, use plenty of warm water with a sponge. Go all over the places so as to rinse off all the borax water; place the lace (while damp, and after picking out nicely,) between pieces of old black silk or cashmere, and press with a warm iron until dry; be careful not to use a hot iron.

FOR STARCHING LINEN.—Use one teaspoonful of powdered borax to one quart of boiling starch; it will improve the stiffness and gloss, and prevent its sticking.

TO WHITEN PORCELAIN SAUCEPANS.—Have the pans half filled with hot water, throw in a tablespoonful of pulverized borax, and let it boil. If this does not remove all the stains, soap a cloth, sprinkle on plenty of powdered borax, and scour the pan well.

TO CLEANSE THE WOODWORK AROUND DOORS.—Take a pailful of hot water; throw in two tablespoonfuls of pulverized borax; use a good, coarse house-cloth—not a brush. When washing places that are extra yellow or stained, soap the cloth, then sprinkle it with the dry powdered borax, and rub the places well, using plenty of rinsing water. By washing the woodwork in this way there is no danger of removing the paint.

TO EXTERMINATE ROACHES, ANTS, AND OTHER VERMIN.—Sprinkle powdered borax freely about the sinks, on closet shelves, and in cracks about the kitchen where they exist. While destructive to these pests, borax is absolutely harmless to mankind.

Borax is also the best preservative known for fish, flesh, or fowl; and for these purposes, immense quantities are used; a light sprinkling of powdered borax will preserve them from decay or putrefaction.

Borax is cleanly, cooling, and sedative; is good for burns, scalds, and wounds. A lump the size of a pea, dissolved in the mouth, will allay coughs and throat irritation; a pinch of the powder used as a snuff is beneficial in catarrh; and a solution of ten grains of borax to one ounce of pure water is a soothing lotion for inflamed eyes. It is an excellent cosmetic, allaying all irritation of the skin, and making it soft and white.

It is said that cleanliness is next to godliness, and borax is one of the most cleanly and cleansing substances known. In the household where it is freely used, dirt cannot exist, and with the eradication of dirt, the germs of many diseases are destroyed. There can be no surer way to preserve the healthfulness of the home than by a free use of borax, which cleanses, deodorizes, and disinfects.

Blankets and furs put away well sprinkled with borax and done up air-tight, will never be troubled with moths.

Silver spoons and forks, in daily use, may be kept bright by leaving them in strong borax water several hours. The water should be boiling when they are put in.

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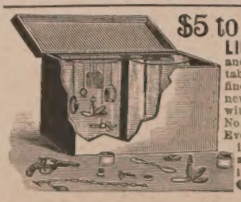

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